

AMERICA

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Chronicle

Home News.—The battle on the Federal flood-control bill ended, or assumed the appearance of an armistice, on April 24 when a somewhat bewildered

Flood-Control Bill House approved the measure by a vote of 254 to 91, and sent it to conference.

On the preceding day Mr. Madden, of Illinois, speaking for the Administration, saw his amendment intended to safeguard certain costs to the Federal Government overwhelmingly defeated. It was evident that the House was not willing to submit to the President and his threatened veto. During the debate it was admitted that the President would probably use the veto, but it was hoped that a conference would result in a compromise acceptable to all parties. As adopted, the bill (a) authorizes an appropriation of \$352,500,000, (b) establishes a board which must report to the President before final plans are adopted, (c) compels the Federal Government to furnish lands for the control works to be built, except for levees on the main stream of the Mississippi, (d) authorizes the Government to purchase "flowage rights" over submerged land in certain localities rather than the land itself, (e) protects the Federal

Government against suits brought by public utilities for recompense for flood damages, and, finally, provides for a study of reforestation and for a survey of reservoir sites. While some of the President's demands were incorporated in the bill, on the whole the fight ended in a rout for the Administration. From the outset the President contended that to saddle the whole cost upon the Federal Government was unfair, and asked an arrangement under which a definite part of the expenditures would be charged against the Valley States. A serious Constitutional question is involved, with arguments apparently convincing on both sides. It is admitted, however, that unless the Federal Government assumes the chief burden, no adequate plan for protection against the floods could possibly be put into effect.

On April 20, President Coolidge again chose not to seek the nomination as a candidate to succeed himself. Writing to the chairman of the Republican State Committee in Massachusetts, the President stated that the proposal to use his name in the State primaries was "most embarrassing to me and, while appreciating the compliment that is intended, I request that it be not done." Referring to the use of his name in other States, particularly in New York, the President disclaimed the statement that this had been done with his "tacit consent." "I am therefore sending you this public declaration of my position," he concluded, "requesting that such attempts be stopped." Comment in the press showed the unwillingness on the part of political leaders to accept the President's "I do not choose" as final. Meanwhile reports from many States indicated that Secretary Hoover would be the choice of the Republicans, and Governor Smith of the Democrats.

Bulgaria.—The last two weeks of April were marked by a series of earthquakes in the Philippopolis district, consequent on which scores were reported dead,

Earthquakes many were driven insane by terror, and nearly 100,000 were rendered homeless.

The earthquake was considered the greatest national calamity since the World War. The first tremor was followed by twenty-nine others within five hours, the thirtieth and final shock being the heaviest. When the first news reached Sofia, Premier Liaptcheff hastened to Philippopolis, whither King Boris soon followed when it was apparent how calamitous the disaster was. Relief contributions were also received from foreign countries. For the first time in a long while

Parliament found itself in complete unanimity when the Government's bill for relief was accepted *viva voce* without a dissenting voice and, in comparison with other bills, without debate.

Canada.—Basing his comments on the records of the Dominion Bureau of Statistics, the Canadian correspondent of the *New York Times* declared that agriculture, Canada's basic industry, is in a most prosperous condition. The gross agricultural revenue increased about twenty-five per cent during the past five years and the gross agricultural wealth rose in nearly the same proportion. There was an increase in the value of farm lands, and a decrease in the extent to which the farms were mortgaged. According to the latest official census, more than eighty-five per cent of the Canadian farms were occupied and worked by their owners. The flourishing condition of agriculture, as reported by this correspondent, was due to the development of the cooperative marketing plans introduced after the War. In this system, as in that of standardization of products, and in that also of establishing good banking facilities, both the Federal and the Provincial Governments have freely and efficiently cooperated, thus preventing the Governmental issue of a farm-relief problem.

China.—The capture of Tsinan, capital of the Shantung Province, by the Nationalist army was reported on April 24. General Feng Yu-hsiang, once known as the Christian General, was in charge of the victorious march. The defending Northerners were demoralized and offered practically no resistance. After the taking over of the city General Chiang Kai-shek, Nationalist Commander-in-Chief, announced the seizure of 60,000 rifles and 110 field guns. Before the fall of the city more than half the foreign residents had evacuated it. Meanwhile both Northerners and Southerners protested the movement of Japan in sending troops into Shantung.

France.—Returns from the election of April 22 left the result uncertain in more than two-thirds of the districts, only about 180 candidates receiving a decisive majority. In nearly 430 districts the outcome was left to be decided by a second election, to be held on April 29. Of the candidates elected on April 22, all but about forty are adherents of the various parties of the Right and Center which supported the Government of Premier Poincaré. Six Cabinet members retained their seats in the Chamber, while M. Painlevé, Minister of War, and M. Fallières, Minister of Labor, failed to secure majorities in the first election. The latter withdrew from the race before the end of the second campaign. This practice was followed by many other candidates of the conservative group, who appealed to their constituents to support any strong contender not of the extreme Left. On the other hand, the Communists and Socialists, bitterly opposed to each other, refused all bargaining and com-

promise, and spent the interval between elections in a last effort to poll a heavy vote on April 29.

The text of M. Briand's alternative proposal to the Great Powers, to be considered in connection with the plan of Mr. Kellogg, was made public on April 20. It consisted merely of a tentative draft of an anti-war treaty, without written commentary. It was understood that the French Ambassadors in the several capitals would explain its provisions orally. It contained practically the same reservations as were stipulated in the French note of April 1.

Germany.—The Federal Minister settled the dispute between the Ruhr coal miners and mine owners by making mandatory the decision of the Arbitration Commission. The finding of the commission which awarded the workers an eight per cent increase in pay was rejected by both sides. The miners held to their original demand of a fifteen per cent increase and the mine owners protested the additional burden, claiming that they were already losing twenty-seven pfennigs on every ton of coal mined. It is rumored that the mine owners will be permitted to advance coal prices five per cent as a means of reimbursement for the wage increase. The Labor Minister adopted a similar mandatory measure in the conflict of the metal workers in Saxony, ending the lockout of 250,000 men.

Great Britain.—The immediate response to the speech by Winston Churchill, Chancellor of the Exchequer, introducing the annual budget was most favorable. In some notable points, it won the approval of both the Opposition parties. Mr. Churchill, in opening his address, stated that the surplus of this year was due to drastic economies. The greatest burden for the coming year was the national debt, but by establishing a fixed debt-charge yearly this could be extinguished within fifty years. The main point of his report concerned the question of local taxes. In this connection, he pointed out that the cost of living had decreased some ten per cent since 1925, but that unemployment had continued about the million mark. Since the greater industries, like the textile, the steel and coal, were stagnant, the burden of local taxation had fallen principally on business and agriculture. This state of affairs could be changed by transferring a part of this burden to the national treasury and thence to the taxpayers and consumers of the entire nation. The solution to the relief problem for the basic industries was not through an increased protection but by a lifting of local taxation.

Greece.—Though General Pangalos continued to await further hearings on the charge of treason for which he is under arrest in Athens, his sympathizers were not inactive. On April 13, eleven officers were arrested in connection with the discovery of another plot to free the former Dictator. In consequence the General was trans-

Agriculture
Prosperous

Briand
Peace Plan
Published

Ruhr Strike
Averted

Tsinan
Captured

Budget
Speech

First Election
Favors
Poincaré

Pangalist
Plot

ferred to Crete. A letter stating that Mme. Pangalos had contributed 300,000 drachmas to the conspirators was seized. It will be recalled that Mme. Pangalos was arrested last October in connection with a similar plot but later released.

Extensive property damage and the loss of nearly fifty lives was occasioned on April 23, by a series of severe tremors, as many as forty-seven occurring within twelve hours. The worst effects were observed in Corinth where four-fifths of the houses were demolished. Some 16,000 people were thus rendered homeless. The villages of Lutraki, Kalamati and Kraton were also heavily hit. The general loss was estimated in monetary value as \$8,000,000. President Konduriotis ordered all the energies of the nation to be devoted to immediate relief work.

India.—Upon his return to England, Sir John Simon, chairman of the Indian Statutory Commission, stated that his Commission would recommend no sweeping changes in the Indian form of government. It would, however, suggest many minor reforms that would educate the people to govern themselves eventually. The Commission did not believe that India was yet ready for complete independence. The results of the visit to India were, according to Sir John, satisfactory. The hostility instigated by various parties and organizations did not influence the main body of the Indian public to such an extent that the spirit of good will and cooperation was crushed. He reported that the Council of State and the Governments in three Provinces declared their intention of accepting the offer made by the Commission that Indian committees should attend joint conferences on equal terms with his Commission for the purpose of drawing up a Constitution for India. Despite the optimism of the report of Sir John Simon, the concluding days of the Commission's visit to India were no less free from hostility than were the early weeks. As listed in the Bombay paper, the *Week*, scarcely a day passed in which the opposition to the Commission was not manifested. While the hostile outbreaks, the mourning demonstrations and the boycott were staged at each place that the Commission visited, festivities and welcomes were also tendered by another portion of the people. These differences of opinion in regard to the Commission and its possible good effect on India were shared by the Catholic press, some of the papers declaring their support, others condemning the Commission.

Japan.—By a majority of two, in a full House, the Government was enabled to elect its Speaker in the first trial of strength between it and the Opposition in the Diet. The vote stood 230 to 228. Government supporters were much gratified with the result, as the vote, in which no risk of dissolution was involved, enabled the opposition to concentrate all the anti-Government elements, for it was argued that if the Opposition could not elect its Speaker it could not hope to carry a vote of lack of

confidence were that to be taken. However, despite the success of the Government in the contest for the speakership it lost by a majority of seven on the election of the Vice-Speaker, a popular member of one of the smallest groups. The Diet secretariat gives the Seiyukai 221 members, and the Minseito 217. Of this latter party five prominent members interviewed Premier Tanaka regarding the murders at Kakayama when three of their men were slain. The Minister of Justice informed them that all forms of lawlessness whether by the Right or the Left wings would be severely dealt with.

Mexico.—Intense grief among Catholics throughout the nation and especially in the capital marked the receipt from San Antonio, Texas, on April 22, of news of the death there of the exiled head of the Mexican Hierarchy, Archbishop José Mora y del Rio, who died at the age of seventy-five. For nearly a quarter of a century the Archbishop was a public and beloved figure in the country. Since his forced exile a year ago he had resided in San Antonio. His death was attributed in part to his intense grief over the situation of the Mexican Church during the past two years. At his funeral Archbishop Drossaerts of San Antonio paid him a splendid tribute and did not hesitate to compare President Calles' persecution to that of Nero. He said in part:

The day of resurrection will come for stricken Mexico. The martyrdom of its highest religious leader, his Grace of Mexico City, will hasten the day. Let us pray that the time will not be long and let us hope that his countrymen can come soon to remove the earthly remains of this martyred man that he may rest in his native land and not in alien soil.

It was the same when Nero burned Rome and attributed his crime to the Christians. Calles has said that there is no religious persecution in Mexico. That is not true. The bishops have been exiled, the priests shot down like mad dogs in the street. All has been already stamped under the iron heel of tyranny.

In the presence of these exiles from Mexico, what better text could I take than that of Joel: "Hear, O Lord, thy people and spare them; give not their heritage away."

Many have died in Mexico. Those of us who are here are Maccabees. "Long live Christ the King!" has been their cry, and the Archbishop of Mexico, who lies dead here suffered the longest martyrdom of any of these.

The Catholic Church has always stood for the code of "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The religious situation in Mexico has been brought about as was the crucifixion of Christ, because the Catholic clergy insisted upon rendering unto God that which was God's and not everything to Caesar.

Another speaker, Archbishop Flores, charged the Mexican Government with having falsified the late Archbishop's signature to a pastoral letter which it had used as evidence that the Catholics had planned to resist the Government policies.

Meanwhile military activities were reported in various sectors as particularly bloody. Reports of heavy casualties in encounters between the Federal troops and the "rebels" were issued by the War Department. An Associated Press dispatch of April 19, announced the killing of eighteen insurgents in two engagements in the Los Altos

Corinth
Damaged by
Earth Tremors

Results of
Simon
Commission

Archbishop
Mora
Dies

Military
Activities

region of Jalisco. It further announced that *El Universal Gráfico* of that date carried the statement that the Archbishop of Yucatan and Carlos Menendez, editor of the newspaper *El Diario de Yucatán*, had been charged with violations of the religious laws, and warrants issued for their arrest, though both were absent from the country. The same dispatch stated:

The complaints are said to have been based on the fact that Menendez's newspaper published early this year a pastoral letter from the Archbishop which the Government considers as an incitement to revolution.

El Universal also says that a Catholic priest and several laymen are among a group of 100 assembled in Mexico City prisons preparatory to their being sent to the penal colony on Tres Marias Islands in the Pacific. President Calles has been asked to extend clemency to the priest and his co-religionists.

The newspaper *El Sol*, in a summary of the conversion of Church property to Government uses within a year, says that 142 pieces of property have been taken for various public uses. These were costly "annexes," meaning any property of a parish aside from the actual house of worship.

Most of the property thus nationalized has been converted into schools. *El Sol's* list mentions the Archbishop's residence at Monterey, now used by the Post Office Department; the Bishop's residence at Cuernavaca, converted into a normal school; the Episcopal Palace at San Luis Potosi, taken over by the Department of Electrical Control; the Bishop's residence at Morelia used as headquarters for the local Federal garrison, and the "annex" of the Cathedral at Zacatecas, used to house some departments of the State Government. The "annex" of one of the Tampico churches has been converted into a hospital.

Meanwhile reports indicated that the friendly relations between the Government and the United States were being furthered, at least in the financial field, by Mr. Morrow.

Nicaragua.—The Sandino revolution got new significance of an international character when his forces seized two American gold mines and captured five employes, three of them Americans and one a British subject, in the mountain regions of Prinzapolca in Northeastern Nicaragua. Early dispatches reported that one of the Americans, Mr. George B. Marshall of New York, had been slain, but this was later denied. On the receipt of the news at Managua of the Sandino movement, American forces were at once rushed to the scene. Additional marine reinforcements were also ordered from Corinto to Bluefields to take part in the local campaign.

Poland.—The visit of Foreign Minister Zaleski to Rome and his conversations with Premier Mussolini gave rise to serious rumors of tension between France and Poland. However, both Paris and Rome gave assurance that there was no change in Polish foreign policies. The Foreign Office was anxious to participate in the proposed Kellogg agreement and feared that only the great Powers might be parties to the anti-war treaty. In view of her position between Germany and Russia the interest of Poland in such a treaty was quite natural. The Government papers stressed the importance of M. Zaleski's visit to Rome and the Foreign Minister expressed satis-

faction with the results of his visit by stating the Polish-Italian friendship had been strengthened.

Russia.—At the close of the session of the All Union Central Executive Committee, M. Enukidze, the Secretary, announced that the budget of Soviet Russia for the coming year will amount to thirty-one per cent of the national income, or 6,000,000,000 rubles (about \$3,000,000,000). Untaxable sources of income, such as profitable Government industries and commerce were said to be growing along with taxable sources. The new Soviet taxes, approved April 20, were estimated to produce twenty-five per cent more revenue than last year, or 400,000,000 rubles, compared with 320,000,000. These taxes would free thirty-five per cent of the peasantry, the poorest type, from any payment whatever. They would reduce the proportion paid by the middle peasants, constituting fifty-three per cent of the peasantry, from half of the whole revenue to 38 per cent. The remaining twelve per cent, the richer peasants or Kulaks, who last year paid the other half, would now pay sixty-two per cent. Severe criticism, however, of this frankly discriminatory policy against the prosperous peasant class was voiced at the Congress. Some orators expressed anxiety lest the new tax lead to dismemberment of land holdings, as a consequence of the new Soviet system of self-apportionment of taxes.

General Wrangel, the anti-Bolshevist leader, died in Brussels on April 25, after a long illness and the reception of the Orthodox sacraments. He was fifty years old. In 1920, Wrangel succeeded General Denikin as leader of the armed opposition to the Revolution in South Russia. He had an army of some 130,000 men, and the Government which he set up in the Crimea was recognized by France. The failure of Kolchak and the suspension of hostilities between Russia and Poland brought about the downfall of Wrangel's army. His last four years were spent in Brussels, where he was active in looking out for the welfare of his former soldiers, now scattered about in the various Balkan States. He was still considered able to mobilize an army of 40,000 men from amongst his former followers.

Death of General Wrangel

Sandino Raid

Agreement with Italy

The second paper in the series on China by Dr. Mallmann will deal with "China and the Occident." This important series has especial point due to the present events in China.

This week's issue contains a study of the judge's decision in the now famous Klan trial in Pittsburgh. Next week, an eyewitness, David Stone, in "The Klan in Court," will tell the events leading up to the decision.

Gilbert Stuart was a great American painter. His story will be related next week by Florence Gilmore.

Other features will be "Breakfast in Bed," by Justin West, and "The Movies and Exaggeration," by Anthony M. Benedik.

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The Laborers Are Few

THE piety of Catholics in many parts of the world has suggested that we invoke Our Lady during the month of May as the patroness of vocations. The thought is a happy one. She who cared for Our Lord at Bethlehem and Nazareth, who followed Him to Calvary and worshiped Him in the Cenacle, knows how sore is the need of men and women who in their respective degrees will carry on the work which He began.

Occasionally the fear is expressed that vocations to the seminary and the cloister are dwindling year by year. What is certain is that no diocese in the country has all the priests needed for its work. There is no Religious community, devoted to the vitally important work of Catholic education, which counts enough members to fill the field in which it is engaged. The reason is not necessarily, that vocations have decreased. Quite as probably the reason is to be found in the fact that for the last ten years the apostolic activities of our dioceses have been energetically pressed forward, and in the tremendous increase in the number of students in our educational institutions.

Whatever the cause of our strained resources, it is obvious enough that we need a larger number of priests and Religious, Sisters and Brothers, in this country. If there is more of what the ascetics term "worldliness," or lack of relish for the things of God, in this material age than in the days of our fathers, it is incumbent upon us to use every means to impress upon the minds and hearts of the young the noble opportunities for usefulness found in the consecrated life. Perhaps we have been too timid in the past, fearing to influence them unduly. We have assumed that they were like the country justice of the peace who would never hear but one side of a case, since it always confused him to hear both sides. The world always has its advocates with the young. Perhaps we should now rejoice in a larger army in the seminary and the cloister, if with due prudence yet with apostolic

freedom God's advocates had been equally zealous. Many a young man and woman has spent four years at a Catholic institution without so much as hearing that there was such a thing as a vocation to the consecrated life.

As our people pray during this month, so may our pastors and the heads of our schools find an opportunity to voice God's call to our boys and girls. For the field is indeed vast, and the laborers are few.

The States and Social Justice

THE Senate Committee deputed to investigate the coal strike in Pennsylvania no longer figures on the first pages of our newspapers. That may be an encouraging sign. Perhaps the Committee has reached a stage which calls for sober, intensive and exhausting study, rather than for the publication of stories of horror and brutality.

This is not said in disparagement of the Committee's work. Not the least of its purposes, if we are not in error, was to do just what it succeeded in doing very well—namely, to educate public opinion by letting the public know the miserable conditions which have long prevailed in the Western Pennsylvania coal fields. The creation of a healthy public opinion is a prerequisite of reform, but it alone will not bring about reform. The public now agrees that "something" should be done to put an end to the prevalence of ghastly human suffering in the fields, and to prevent its recurrence. It demands a reformation, but it does not know, nor, apparently, do our legislators, on precisely what foundation that reform is to be laid.

It seems to us that to begin with Federal legislation is to begin at the wrong end. Surely, if Washington can lend any aid in doing away with labor wars in the coal fields or elsewhere, that aid should be demanded and used. But the right of the Federal Government to go into Pennsylvania and there regulate the production and sale of coal on the ground that coal is or may be an article in interstate commerce, is seriously open to question.

Must it be admitted that Pennsylvania, Ohio, West Virginia, and the other centers of disturbance have so completely lost their power of self-government that they are unwilling or unable to destroy the war-provoking factors in the coal districts? If that question demands an affirmative answer, then it seems to us it would be better for the right-minded citizens of these States to influence local public opinion, instead of invoking the tenuous and questionable right of the Federal Government to interfere.

We know that too many coal fields are operated, that most of the mines are worked in a wasteful manner, that very few of them rank the worker much higher than any mechanical device needed in the industry, and that for reasons which neither the operators nor the miners can control, mining has developed into a cut-throat activity, affording an insufficient return to the workers and to all but the largest operators. That Pennsylvania could long ago have legislated many of the sources of discord

out of existence, and that it is still within the power of that Commonwealth to control if not to stop them, are facts as certain as the truth that by its indifference to social justice Pennsylvania is unwillingly but actively cooperating with radicalism and anarchy.

We do not deny that certain phases of the mining industry properly fall under the jurisdiction of the Federal Government. But there will be few vexing problems when the States concerned use the powers given them to preserve industrial peace by suppressing the injustice which disturbs it. If, as is rumored, the Senate Committee is devoting serious thought to the preparation of a report, we hope that it will give attention to the duty of the respective States, and that, while recommending whatever Federal action may be proper, it will not throw the whole duty of bringing justice into the coal fields upon the Federal Government.

Pledging Faith With Calles

MAKING a political address on April 16 in a community still largely Catholic, the Mexican Minister of Education protested that his Government was "entirely respectful of religious beliefs."

As the man was speaking, his Government was continuing without change a persecution of Catholics which to find its parallel must go back to Nero.

"It is absolutely false," he contended, "to say that the Government intends to take from Mexican hearts those beliefs held dear by them for so many years."

The amount of truth contained in this protestation can be ascertained by an examination of the record of the Mexican Government. A glance suffices to show that it gives rise to legitimate doubts.

All that a Catholic in Mexico must do to obtain relief is to deny his religion. If, however, he remains faithful, and resolutely resists the attempt to chain the Church to the chariot wheel of brigands, he becomes an outlaw. He must be content to see the temples reared by ages of the Faith to the glory of the living God desecrated by base uses, their ministers mutilated and butchered, institutions for the sick, the orphan and the aged, and all schools which worship God, looted and closed. With his fellow-Catholics, he will be hunted down like a wild beast and, when caught, murdered without delay.

The long list of martyrdoms published by Mr. Philip Bailey in *AMERICA* for April 21 and 28 shows the literal truth of this dark picture. The persecution deplored by Pius XI more than a year ago is as bitter as ever. Nothing has been apparently done in Mexico to indicate that they intend to change this policy in the least.

That policy can be stated simply. If the Church refuses to become the slave and the tool of hardened criminals she must be their victim.

It has been suggested that the speech of the Minister was intended merely for propaganda purposes in the United States. This may be entirely probable. Since it was made nothing has been done, either officially or unofficially, by the Mexican Government to indicate an in-

tention of renouncing its bloody policy of religious persecution. What faith can possibly be put even in the most solemn promises of Calles and his crime-stained associates? Their pledged word would mean little.

The truth is that complete relief from persecution is not yet in sight. As long as Calles and his brigands retain the hold upon Mexico which they secured by ruthless violation of the laws of God and man, definite reconciliation must remain impossible. Any plan to remove the burden which now oppresses Mexico is doomed to defeat, if it counts solely upon the good faith of the crew now in power in persecuted Mexico.

Who Pays the Student's Fees?

A LIST of contributions to 975 institutions of higher learning in the United States has recently been published by the Bureau of Education. The expenditures of these colleges and universities were \$408,000,000, and less than one-eighth of this sum, or approximately \$50,000,000, came from the tuition fees of the students.

The situation is causing grave concern to the governors of our non-Catholic schools. It is causing a concern perhaps even graver to the heads of Catholic schools.

In an older day the college president was usually a professor as well, a solemn person venerated for the immense weight of learning which bowed his scholastic shoulders and imparted to his utterances a force akin to that of infallibility. At the present time, he is a counselor on public relations, or, in other words, an advertising agent. His chief function is to "put the college on the map," or to keep it there, by soliciting gifts to pay for present activities, and endowments to insure their continuance and expansion. This is not said by way of criticism. It does not mean that the ancient functions of the college president have been abrogated, but that they have been assumed, in part at least, by other college officials.

Whatever may be thought of the change, it is certain that if the problem which confronts the modern college president is difficult, that which the Catholic college official must solve is tenfold more complicated. The secular college can and does appeal to a large secular following. The Catholic college is restricted, as a rule, to a Catholic following which is not only small, but poor. It is true that some Catholic colleges have made a general appeal, but not with notable success. In the language of the advertising agent, no Catholic college has yet "sold itself" to the public at large.

No doubt, this problem has occupied the attention of our college executives. In view of its gravity, however, it is somewhat strange that it rarely if ever comes up for discussion in public meetings of Catholics. Here and there it has been referred to in conventions of the National Catholic Educational Association, and in the meetings of allied groups. At the first convention of the National Catholic Alumni Federation in 1926, an insurance plan was suggested. But this plan has not met much favor, possibly because the income which it promises is too far in the future.

How the Catholic college is to meet its present expenses and to secure an income which will justify expansion is a question for which we have no answer. It is certain, however, that the institution which must rely entirely upon tuition fees is, or shortly will be, in a most critical condition. Should the demands made by some standardizing agencies increase, or even remain at the present level, its days are numbered. Still, while we have no answer for this pressing problem, we venture to think that some remedy may be found in publicity.

Too many of our Catholic people believe that every Catholic college is "rich." The exact opposite is the truth. Our endowed colleges are very few, and in no instance is the endowment sufficient. As for the others, not one could exist were it not for the fact that the Religious who occupy its chairs give their services free. But this "equivalent endowment" is growing smaller with the smaller proportionate number of Religious engaged in educational work. Secular teachers must take their place, and the secular teacher must be adequately remunerated for his services. Who is to pay him?

Since our Catholic people are always willing to meet a need, once it is recognized, the Catholic college should break with the older traditions of reticence. It need not parade its poverty. But it should let the public know how that poverty operates to check its work.

Father Elliott

ON April 21, the Feast of St. Anselm, there was laid away the body of one more out of the great multitude of witnesses for the Church of Christ, Father Walter Elliott, of the Congregation of St. Paul.

To this prince of modern apologists might have been spoken the words addressed to Anselm by Pope Urban II: "Blessed be thy heart and thine understanding, and may thy mouth and the words of thy mouth be blessed."

For both the heart and the understanding of Father Elliott were those of the ideal witness for Jesus Christ. The truth and beauty of our Faith he loved with a steady passion. Gifted with a lucid mind, he saw things fairly, justly, with an especial justness and rightness of view in relation to the Catholic's position as an American citizen. The spirit with which he enlisted, as a lad of nineteen, to fight for the Union, was a spirit like that in which he engaged, under Father Hecker, in a lifelong battle for truth and righteousness. Like all genuine witnesses, he was ready to make sacrifices that his message might be delivered. His offering of his entire person as a priest and apostle resulted in a plan for life based on the blunt maxim of St. Vincent de Paul, "Duty does not plead: it commands. To answer its call, a man must undergo inconvenience, and, if need be, he must suffer."

In Father Elliott's case, moreover, it was not a mere enthusiasm without method. Not only did he possess a marked ability to bring home the truths of the Faith to others, especially those not of our Faith, by word and by writing, but he never relaxed, even in the last years of his long, laborious life, the ceaseless effort to use his abilities to their utmost advantage, and to train others to

carry on this work when he himself should have to lay it down.

All ages of the Church have needed such witnesses, but none more than our own. Timidity and fear of the truth are coupled with universal curiosity, and an unparalleled ease and extent of communication through eye and ear. Father Elliott's cordial, cheery voice, heard over a span of fifty years, is silenced at last. The hearty handclasp, the rugged form, the wise, genial director, the prayerful missionary, alone with his God and with countless lonely souls who leaned upon him: these are seen no more. But his word will go on. Long after the memory of his outward personality has passed his books will continue their good work. They have become part of our American Catholic life. His voice will echo still through the future of that Apostolic Mission House of which he was the co-founder. His quiet lessons and sage advice will be remembered. And, like his great patron, St. Paul, who witnessed to the truth both in life and in death, in word, in letters and in counsel, we shall continue to hear him say: "Watch ye, stand in the Faith, quit yourselves like men, be strong. Let all you do be done in charity."

Mr. Sinclair's Acquittal

IN view of the opinions expressed by this Review of Mr. Harry F. Sinclair and his oil deals with former Secretary Fall, it is only proper that the record be completed by stating that on April 21 a Federal jury in Washington acquitted Mr. Sinclair on a charge of criminal conspiracy.

At the same time, we agree fully with the New York *Evening Post*, and other representative American journals, that the case was carried on under rules and regulations not perfectly adapted to discover guilt and punish it. From the outset the Government was at a disadvantage which, naturally enough, Mr. Sinclair's skilled counsel were not at pains to lessen. Their single purpose was to free Mr. Sinclair.

The scathing condemnation spoken by the Supreme Court of the United States is a matter of record, but it could not be brought to the attention of the jury. The Continental Trading Company, "established for some illegitimate purpose," as the Supreme Court declared, was likewise ruled out of existence, since no reference could be made to it; nor were the jury permitted to know that the same Court had held that Fall's sudden acquisition of valuable bonds was "clandestine and unexplained." Mr. Sinclair might have explained, but he did not, and no inferences from his refusal to take the stand were permissible under the rules. Finally, the famous deposition of Fall was used to entangle the Government, but the Government could not demand that it be offered as evidence.

Mr. Sinclair is entitled to all the solace and to the completest justification he can draw from his acquittal. The rest of the country is equally entitled to conclude that the rules of evidence used on the occasion may well be revised. Their nature is too exclusive.

The Klan's "Filthy Hands"

ASHBY TURNER

ONE of these dark, daylight-saving mornings we shall leap from the downy (or roll out with reluctance, as the case may be), to read with startled eye how some Federal court or Senate committee has discovered that the total of two plus two is four.

I would cast no aspersion on these useful arms of the Federal service. Often do they bolster up my faltering wits. Propositions that I should advance faintly or not at all, I boldly announce when I can fall back on "Well, that is what has been held by the Federal courts in *Squibbs vs. Fizzle*, 23 U. S., 4, 11, 44."

For instance: out in Pittsburgh, on Friday, April 13—ominous date!—Judge W. H. S. Thomson, sitting in the Federal District Court, found and so ordered that the Ku Klux Klan had come before him with "filthy hands." He also stated that in his opinion, based on the evidence given in open court, even in the presence of an ex-dentist now referred to as "The Emperor of the Invisible Empire," the said Klan was an "unlawful organization destructive of the rights and liberties of the people."

On the whole Judge Thomson appeared to entertain no high opinion of the Klan. Many have suspected the facts attested during this trial, but few have expressed themselves thereon with the clarity and cogency of Judge Thomson.

It appears that certain factions existing in the Klan fell out; whether over a division of the loot, or following a dispute touching upon the precedence of the Grand Kleagle over the Grand Klaxon, or on some point equally unimportant, is not stated in the record at hand. Unable to compromise matters so weighty, they appealed, unlike Slurk of the *Eatanswill Independent*, to the laws of their country. For some reason not disclosed, but assuredly happy in the event, the relief desired was sought from a Federal court. The substance of the court's decision has been given; but for the sake of the record, I think it is well to repeat its major propositions at this time.

"Under the testimony of the defense, which comes from Klansmen themselves, the court has no difficulty in finding, and does now find, that the plaintiff corporation [the Klan] obtained its charter for charitable, eleemosynary, patriotic, and other like purposes, and being so chartered was granted by the State of Pennsylvania a right to do business in the Commonwealth, presumably for the purposes set forth in its charter. . . . That in violation of its charter and in violation of its own constitution, it has established and is maintaining, a form of despotic rule which is being operated in secret, under the direct sanction and authority of the plaintiff's chief officers. That in the secret operations of the corporation's activities and in hostility to the civil authorities, military organizations are established and maintained, with arms, regalia and equipment, with officers of varying rank and military titles, these officers being bound to obey without

question the commands of the superior officer in authority of the plaintiff corporation.

"In addition to this, bands known as 'night riders' or 'the blackrobed gang,' armed, equipped and masked, are formed and operated here and there throughout the country, both organizations being used at times as instruments of terror, oppression, and violence, and being thus a continuing menace to the public peace and destructive of the public order.

"The evidence in this case establishes conclusively gross violations of the law committed by the plaintiff [the Klan] within the western district of Pennsylvania.

"On the sixth day of July, 1923, under the direct orders of Sam D. Rich, Grand Dragon of the State of Pennsylvania, a band of seven or more men were sent into Beaver County to punish a Negro. Pursuant to this unlawful purpose, they stopped the victim on the tracks of a railroad, thrust revolvers against the body of the Negro, bound and gagged him, threw him face downward in an automobile, the occupants of the machine sitting with their feet on him. They then took him to Patterson Heights, a suburb of Beaver Falls, and although earnestly protesting his innocence, tied a rope about his neck, and threw it over a limb of a tree and swung him from the ground. After being thus suspended for a time, they let him down, obtained a confession through these circumstances of duress and punishment, and after kicking him in the stomach and otherwise abusing him, left him and returned to Pittsburgh."

Brutal as is this instance of seven men assaulting a defenseless Negro, the inhumanity of the following case is almost incredible.

"On the fourth day of June, 1923, the said Sam D. Rich, Grand Dragon of the State, ordered the kidnapping of a little girl, three or four years of age, living with her grandparents on Negley Avenue, in the city of Pittsburgh. Not only did he order the kidnapping, but he was present, and took an active and leading part therein; seizing the child when in front of its home, he put the child in an automobile, transferred it to another automobile where it was transported to parts unknown, the grandparents from whom the kidnapping was effected having never to this day learned of the whereabouts of the child, or whether or not she is alive or dead."

At this point, the ex-dentist, now national head of the Klan, comes up for judgment.

"I also find as a fact that Hiram Wesley Evans was present and spoke to the assembled multitude at Carnegie immediately before the riot. That he and the said Rich were well aware that the civil authorities of Carnegie had forbidden the parade through the borough, and that in defiance of this position and in utter disregard of the consequences which might naturally follow, he gave the order to march, which resulted in the serious riot in which

men were beaten and severely injured. At least one other man was wounded by gun fire, and another man shot to death. Under these circumstances he [Evans] was directly responsible for the riot and bloodshed which ensued.

'The evidence also disclosed that in the State of Texas men were brought before the Klan, tried and convicted, and in some instances were subjected to brutal beatings, and in others were condemned to death and burned at the stake.

"In view of all the facts disclosed by the evidence, the plaintiff corporation [the Klan] stigmatized as it is by its unlawful acts and conduct, could hardly hope for judicial assistance in a court of the United States which is highly commissioned to extend to all litigants before it, without distinction of race, creed, color or condition, those high guarantees of liberty and equality vouchsafed by the Constitution of the United States: a court whose duty it is to recognize and uphold religious freedom as the first fruits of our civilization, to secure to every accused the right to full knowledge of the accusation against him, and a fair and impartial trial of the issue before a jury of his peers: a court which fully recognizes that this is a government of law and not of men, and that no man shall be deprived of his life, his liberty, or his property, without the due process of law.

"This unlawful organization, so destructive of the rights and liberties of the people, has come in vain asking this court of equity for injunctive or other relief.

"They come with filthy hands and can get no assistance here."

The record is clear, and comment is needless. But it would be interesting to learn how men with any regard for decency could ever have struck hands with the filthy hands of the Klan.

I am, of course, incompetent to probe what is ultimately a study in psychology, calling for much research and patient analysis of the facts thus secured. Some cases, it is true, are clear, or seem to be. I was long unable to understand, for instance, why an acquaintance of mine, both of whose children were and still are pupils at a convent school, took up with the Klan so ardently that in a short time he became its local head. In his professional and personal relations, his reputation was above reproach, and on one occasion when under his guidance the Klan staged a meeting in a field near the convent school, he sent a message of reassurance to the Sisters. Revisiting that neighborhood not long since, after an absence of some years, I learned that my quondam Klansman acquaintance had in the interval sought and secured a high political office. Looking upon the Klan as folly and nonsense, he used it for political reasons only, and not because he in any wise was deceived by its pretentious "patriotism."

Yet, as I write, I am aware that such conduct cannot be explained except on the supposition, which I am loath to admit, that this apparently honorable man was at heart a liar and a cur. We can have pity for the hapless, hopeless *fille de joie* but none for the beast who lives upon her earnings. If we must make a choice in all this

sordidness, mine is for the Klansman and against the apparently upright man who uses the Klan's filthy hands to lift him to political preferment, or to filch for him the dollars of the ignorant and the depraved. Dr. Guilday has given us a history of American bigotry. We need a scholar of equal rank to discuss the same problem in terms of psychology.

Lay Effort and the Light of Faith

CHARLES I. DOYLE, S.J.

MANY people apparently regard the fact that grace is needed for conversion to the Faith as closing any practical discussion of the lay apostolate. Because grace is needed, they seem to feel vaguely that nothing else is needed.

Grace is supernatural. The work of conversion is a supernatural affair.

From these undoubted facts they seem to leap illogically to the conclusion that human means can do nothing. They forget that Our Lord did not say "You can do nothing," but "Without me you can do nothing."

Here, perhaps, is one of the chief reasons why so few Catholics are lay apostles, and why others who begin the work yield to apathy or discouragement.

Yet the facts are far from justifying such an outcome. Grace is needed, but human means can be, and ordinarily are, the instruments or occasions of grace. Some conversions there are where human means play a very minor part, or none at all. In others, far more numerous, man's influence with his fellows is the chief means which God in His providence uses for many of the preparatory steps. This does not mean that such conversions are not the work of grace. They are truly supernatural. But they are prepared by natural agencies, prompted by natural human means.

To say that grace is supernatural does not imply that it is miraculous. It means rather that the soul is enabled to do with grace what it could not do by nature alone. Man's destiny, in the present order of Providence, is a state of blessedness face to face with God. This destiny no man, unaided by grace, could hope for or claim or achieve. To help him reach it, God gives him grace, which imparts to certain acts of the soul a range and scope that of themselves they could not enjoy. This is the purpose of supernatural grace, to elevate and assist, not to supplant nature.

Some conversions are miraculous as well as supernatural. The case of Saul, smitten to the ground on the road to Damascus, is an instance. The light, the apparition, and the words of Christ, all were miraculous. Yet they were not what made his conversion supernatural. Not the apparition of Christ, nor the light that blinded the eyes of Saul, but rather the supernatural light that shone in his soul and the prompting of his will that wrung from him the cry, "Lord, what wilt Thou have me to do?" these were the essential grace of conversion. These factors were supernatural without being miraculous. These are the supernatural factors in every conversion. Whether the thought that shines with this light of God

is a thought directly infused by God or a thought introduced by natural means may determine whether or not a particular conversion is miraculous, but in every case it is supernatural. For it is a step on a road where man's natural powers cannot lead him, to a destiny his natural powers could never attain.

Read St. John's delicately simple tale of his own first acquaintance with the Saviour. It contains no element of the miraculous. Andrew and John, the son of Zebedee, stood by the side of the other John, the Baptist, whose disciples they were. They heard the Baptist say: "Behold the Lamb of God."

And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him: Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith to them: Come and see. They came and saw where he abode, and they stayed that day with him. (John, i, 37-39.)

Here is grace, bringing the disciples to the Saviour. Here is light for their minds and prompting for their wills, to incline them without compelling, and draw them to Christ. But there is no miracle. Yet the supernatural character is as truly present in their conversion as in Saul's.

There were obstacles in the case of Saul that there were not with the humble, docile fishermen. To overcome these obstacles God used a miracle. To win the hearts of the sturdy Andrew and the frank, unsophisticated John, He used the words of the Baptist; fundamentally, natural means that wrought in the hearts and minds of the Galileans their natural effects; but to the natural response of mind and will, He added the supernatural efficacy of Divine grace.

Natural means, direct or indirect, played a part in winning most of the other Apostles. For Matthew the invitation came from the lips of Christ. Simon Peter heard of Him through Andrew. Nathanael was introduced by Philip, who had been called directly. And so of the others.

In after years, when they were laboring in the apostolate, they saw many brought to the Faith by miracles and prophecies. Yet they did not cease, in season or out, to preach and teach, with the full realization that these natural means, rather than miracles, were the ordinary occasions of the supernatural grace of conversion. They knew that grace was a free gift of God, beyond their control, just as they knew that it was necessary for conversion. But they knew also that it would be available to all who hearkened with a good and ready will. This knowledge impelled them to their unremitting labor.

This fact that grace is available is no less important for all workers in the Vineyard than the realization that grace is necessary. It is embodied in an oft-quoted maxim: "To him who does his best, God does not refuse grace." In any full and systematic study of the theology of grace it has many applications. Only one concerns us here. To him who does his best with *natural* means, God does not refuse *supernatural* light and strength to see and follow the truth.

A right grasp of this principle gives a courage and sane

optimism in the apostolate, and enables us to see better the relationship between our human efforts, however humble, and God's free bestowal of grace. For it remains, of course, a free bestowal. We cannot compel it. Yet we can contribute to conditions that will make more likely, naturally speaking, this free bestowal. For God wishes all men to be saved. He wishes to give the light of faith to all. No less does He wish to bestow this gift where it will be used. Our part is to aid in the natural enlightening of minds and disposing of wills that ordinarily precede grace. This is the chief work of the lay apostolate.

In particular, what aid can the layman give to enlighten minds and move wills? St. Paul reminds us of the first and most important means:

I desire, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: . . . for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth. (I Tim. ii, 1, 3, 4.)

Prayer, the prayer of all the members of the Church, can contribute to make fruitful this Divine will in the souls of all men. Christians in the state of grace can gain graces for others both by impetration and by merit. It would be interesting to examine what obligation lies upon us to pray for the conversion of souls. But the matter is largely theoretical. One who realizes the value of a soul, redeemed by the blood of Jesus Christ, will not weigh such obligations and duties, but will be impelled to fulfil them generously by a stronger motive than a sense of strict duty. Failing such a realization, the precept avails little. The same may be said of using all the other means at the disposal of the lay apostle.

What these other means are has been often pointed out in these pages. There is no need to repeat them now. But it is well worth while to examine briefly just how these human agencies fit into the economy of grace.

An actual grace (for it is of *actual* graces that we are speaking) consists of a movement of mind or will, "a good thought or impulse," which possesses from God an efficacy that it could not possess of itself. A Divine light illumines the mind, a Divine prompting stirs the will, raising the activity of these powers of the soul to a new level, above nature; makes them capable of achieving a new, supernatural effect. They are made to bear a relationship to our last end, the Beatific Vision, something altogether beyond their natural range. The acts in question really proceed from the human mind or will, but they are also marked by a special concurrence of God. This concurrence He wishes to impart. He wishes all men to be saved, as St. Paul tells us. But he wishes them to be saved *freely*. In His provident decrees He does not without reason interpose in the natural workings of the human mind. He does not ordinarily, as far as we know, directly implant the thoughts that He would "elevate" into graces, but He uses rather those thoughts that come to man in the natural development of his mental life and his natural reaction to the world around him.

To a naturally good thought He adds the elevating force that makes that thought a grace.

But whence is this naturally good thought to come? Here is the part to be played by natural agencies in the economy of grace. Let us say that I give to a seeker after truth a pamphlet, which shows him by the natural processes of reason that God actually sent His Son into the world, that that Son suffered and died for men, and having redeemed the race, established a Church to apply to each man the fruits of the Redemption. Giving the pamphlet was a natural act. The one who reads it thinks natural thoughts,—about a supernatural fact, to be sure, but as yet his thoughts are (by assumption) purely natural processes. Just at what point in the course of this reading and thinking God may see fit to interpose with a supernatural concurrence and elevate the thoughts and their attendant aspirations to the level of grace, we cannot say. It is not a matter that can be subjected to experiment, for grace is not known as such immediately or directly. It is not material for mathematical tests and measurements. Masters in the spiritual life can conclude by inference that this or that consolation or other interior movement of the soul is from God. But most of us cannot say with full certainty: This, I know, is from God.

For our consciousness is on the natural level. It deals with natural phenomena. Grace is on a level apart. Someone has aptly called it the level of the superconscious. Of its existence we know with the infallible cer-

tainty of Divine faith. From the same source we know of God's will for the salvation of all men, and by deduction we have the maxim that God will not refuse grace to one who does his best.

With these facts, then, we may confidently say that the pamphlet given to the inquirer is a real occasion of grace. It disposes his soul for the reception of grace; it offers the thoughts that God can raise into supernatural graces. More than that is beyond the power of man to achieve, for God alone is the author of grace. But the natural agency here comes so close to the supernatural that it is commonly called an *external grace*.

The same may be said of the help we give an inquirer by any other human means. A simple answer to his queries, a word of friendly counsel, advising him to pray for light and for courage to follow the light, is for him an external grace, a natural agency that prepares his soul for the reception of supernatural grace.

To do our part in this preparatory work effectively, we have to know ourselves, our powers and our limitations, and we have to know something of the mental states and probable natural response to our advances in the mind and will of the prospective convert. We need to understand something of the soul-shock that a sudden realization of his own doubts may produce. Otherwise our efforts may fall short of success. Something on these points must be said in a later paper.

China and the Chinese

PAUL J. MALLMANN, Sc.D.

THE Chinese people date their origin back to the dawn of all things, a legend promptly copied by the Japanese at the time of the second or European restoration of Japan, when the old Shinto doctrine that the Mikado descends in direct succession from the native goddess of the sun was rejuvenated. This is shown both in Article 1 of Japan's Constitution, which provides that the Empire of Japan shall be governed by a line of Emperors unbroken for ages eternal, and in the commentary of Marquis Ito, published at that time.

There exist two distinct schools of thought as to the origin of China. Some assert that the Chinese originated in the Wei Basin, the fertile lands of the lower Shensi Province. There are opposed to this view the remnants of ancient tribes, the Miaotse, the Holos, the Shans, found today in Yunnan, Szechwan, Kwangtung, Kweichow, Kwangsi, and in the Formosa and Hainan Isles. The other opinion, that the Bak tribe, led by Nai Hwangti immigrating into Shensi from the vicinity of Elam and Babylonia, subdued the original tribes and either expelled or absorbed them, deserves credence.

According to Chinese historians the reign of the first of the princes ruling China in her infancy began in the year 2852 B. C., when Fuh-hi reigned for 115 years. He

gave his people the ideogram in writing to replace knot notation; the mulberry leaf for the raising of silk worms; fish nets, domestic animals, instruments to make a noise pleasing to the ear; the elaborate ceremony of giving a maiden to a man in marriage.

In the year 2737 B. C., Shin-nung, commencing his 140 years of rule, extended his domain beyond the fertile Yangtze Kiang Valley and included in his sway the Shantung Province and all that lies between. To him is due the tilling and sowing of the soil and the use of the wooden plow. His successor was Hwangti, who reigned one hundred years.

Yao, the solicitous father of his people, flourished about 2357 B. C., at a time when Babylon was in her glory. During his 101 years sway, he disinherited his own son, and chose Shun, a man of obscure origin but of splendid virtue, as his successor. It was Shun, reigning for fifty years, who gave his people standardized measures, weights and the calendar, teaching during his reign mercy to the evildoer. As his successor, Shun, the contemporary of Abraham, appointed Yu the Great (B. C. 2205), who goes down to history as the Engineer Emperor, since he made a geographical survey of his realm, and coped with the floods of the Yellow River,

the Mississippi of China. Personally surveying the lands of devastation, he superintended the cutting of a relieving channel through the defiles of Wu Shan; he neither went fishing nor masquerading while thousands of his people were destitute; he neither sent a substitute, nor uttered enigmatic *pronunciamentos*, nor did he go to the mountain wilds to consult with his gods. He was there where the nation expected him to be, when his people suffered and died.

His government was patriarchal. Summoning the great chieftains of the tribes around him, encouraging their tribal sway with the family as social unit, ruling by the strength of the clan spirit, he fostered this social unit, the family. He introduced the adoration of the Shangti, the Jehovah of the Hebrews, and the veneration of the family forebears and of the tribal ancestors. He adopted also the aboriginal worship of the Shen, the beneficial spirits, and of the evil, the Kwei. Yu founded the Hia Dynasty of which Kieh-Kwei was the last ruler.

According to Kung-Fu-Tze, there is extant no authentic record of China's history for the next ten centuries, though we know that the house of Shang, 1766-1122 B. C., gave twenty-eight rulers to China.

Between the years 1122 and 255 B. C., the struggle with the aboriginal tribes continued. China was a feudal State, ruled by clan chieftains. Then it became a loose federation of States, with dukes, marquises, earls and barons constituting a proud military aristocracy, rewarded by landgrants and domains by their Emperor in return for their allegiance and service to the suzerain, who belonged to the dynasty of the house of Chan, a family reigning 900 years.

During this period, China gave some of her best men to the world. We find in the Chou Li, composed by Duke Chou Kung, an account of the ceremonials and organization of government with its Six Boards of Central Government Administration perpetuated almost in its original form to the dawn of the twentieth century. There lived Lao Tsz, born about 604 B. C., the great Socialist, the founder of Taoism; the year 551 B. C. sees the birth of Kung-Fu-Tze, the Chinese Aristotle, whose teachings and memory have been venerated and have moulded the home life of the lowliest and highest alike with a moral force and an intellectual influence for twenty-three centuries, fostering conservatism, preserving antiquity's customs, sanctifying the home. Then also, flourished Plato's great contemporary, Mencius, the St. Paul of Confucius, born in Shantung near his great master's birthplace.

The Chan Dynasty passed. Chin Shih-Huang-Ti, of the royal house of Tsin, curbed the warring barons, and increased the power of the central government. The loosely knitted principalities and domains were abolished, the Empire was divided into thirty-six provinces, the ruler of each realm became directly responsible to the Emperor, the literature of the old sagas was considered of evil to the common people, the ancient classics were believed detrimental. Due to their conservative influence they were ordered partly destroyed; 500 literati were burned alive; the great wall to curb the inroads of the northern barbarians was completed, with 10,000 men, by

Meng Tien, the inventor of the hair brush used in writing.

The Tsin Dynasty was succeeded by the Han Dynasty, reigning from 210 B. C. to 251 A. D. It further strengthened the central government and extended its borders beyond the Caspian Sea; it opened trade with the markets of Rome, Carthage, and Athens; it fostered the fine arts and literature; established an Imperial Court Library of more than 10,000 tomes; created for the Empress the post of Mistress of poetry, eloquence and history; it introduced paper in substitution of silk, clay and stone.

During this family's reign the name Hantsz, the sons of Han, became known. The people were divided into literati or educated, whose accomplishments were history, mathematics, horsemanship, archery, music and rites; the tillers of the soil; the mechanics or artisans; and lastly, the merchants.

The high prestige of the educated classes, their training and knowledge of the written characters, and the beneficial influence of the Confucian conservatism, soon created an intellectual aristocracy or ruling class. The tillers of the soil were in the second place of honor. The lowest scale in the social order was allotted to the merchants, who neither produced nor created wealth, but lived on all as distributors. They were organized into guilds. During the reign of Ping-ti, the Peace Emperor, the Prince of Peace Christ was born.

Buddhism is reported to have been introduced into China in the year 67 A. D., and Christianity by the Apostle St. Thomas, about that time.

In spite of the extension of the Empire, the strengthening of the central government, and the leadership of the intellectual aristocracy, it appears that civil war raged towards the close of the Han rule. China was split up into the Northern Kingdom, the Wei, the Western Kingdom, the Shu, and the Eastern Kingdom, the Wu, when the northern nomad tribes, the Hiung-Nu of Mongolia, the forebears of Attila's Huns, thundered at the great wall.

Then again, followed a period of great expansion and prosperity during the reign of the house of Tang, 618-907 A. D., Emperor Tai-Tsung, 650-726 A. D., being the greatest of them all. The realm was extended far beyond the Caspian Sea, and Korea came also under Chinese rule. This period gave China the use of gunpowder, the printing on paper from carved blocks, the compass, the Hanlin Academy of Peking, home of the greatest scholars, and the civil examination system which was continued to the year 1905, with little alterations. Foreigners were welcomed by Tai-Tsung, and Zoroaster's first representative established himself in 621 at Sianfu; Christianity was taught by the Nestorian missionaries, though the attribution to them of the "Illustrious Religion" tablet, found in the seventeenth century near Singanfu in Shensi, is erroneous, because the two-persons-in-Christ heresy of the Nestorians is not therein contained.

The parole system in the prisons and other social reforms are also to the credit of this Emperor. During his dynasty's sway China's greatest painter, Wu Tao-Tsz, flourished, and Li Po, its most noted poet, sang. Arabs,

Mohammedans and Magians were permitted to establish trading stations at Canton.

Between the years 906-1280 A. D., another period of internal disorder set in and the Sung Dynasty was compelled to share the empire with the Kins, known as the "Golden Horde," who held the North. The Sung Emperors ruled the South in spite of the gallant efforts of Yoh-Fei to expel them.

During this age, philosophy, literature and art rose to great heights and some historians called it the Periclean Age of China, but the periodical internal disturbances fostered by Wang-An-Shi's teachings and practices paved the way for the Mongolian conquest.

This prototype of Lenin taught and actually put into practice for ten years State socialism which, with the view of protecting the working classes, authorized the State to take over agriculture, commerce, and industry. It created courts to regulate daily wages and the price of merchandise; it taxed land in proportion to its productivity, men according to their ability to pay, exempting the poor. The aged were pensioned, the unemployed supported, to the needy succor was given. Seeds were distributed and waste land cultivated by those in need of work; every family had to keep a horse for the State and every second man in the family had to serve as a soldier.

But finally, the people revolted against such laws, and weakened China fell to the sway of the Mongolian.

The Sung were overcome by the Mongols, who ruled China for less than one hundred years, but permitted the Chinese to retain their administrative system. Genzhis Khan, the Tartan Chief, like the Kins, fell upon China from the North, advancing as far as Shantung; then he conquered Tibet, the Pamirs, Afghanistan, Turkistan, Persia, Armenia, and sweeping through Russia, entered Poland and Hungary; he broke up the power of the Seljuk Turks in Asia Minor, stormed Bagdad in 1258, annihilated the Abbasside Caliphate and destroyed the realm of the Assassins. Though writing his story in blood, he showed to the Christians of Armenia and Antioch, whom he made his tributaries, remarkable religious toleration and endeavored to acquire knowledge of Christianity for himself and his successor Guyuk, who, as now disclosed by documents in the Vatican Library, under his Mongol seal, addressed in 1246 a letter in Persian to Pope Innocent IV, and also sent his Mongol envoys to the Second Council of Lyons in 1274, specifically called to find remedies for the Tartar invasion. Due to this direct contact, Pope Gregory X instructed the father of Marco Polo to present his letters to the Mongol Court requesting permission to propagate Christianity. Kublai Khan, his son, the founder of the Yuen Dynasty, 1280-1368, welcomed the Polos, and permitted them to travel freely, appointing Marco prefect of Yanchow. Marco Polo lived twenty-one years in China, and even today his image can be found in the Buddhist temples of that period.

The fame of Kublai Khan is due to Marco Polo's description of the Emperor's glory and sway, prepared on his return to Venice in 1300 A. D. Kublai Khan largely extended the confines of his realm, reintroduced Indian

Buddhism to his subjects, but he gave Christianity his full support. He, also, began the reconstruction of the Grand Canal, a thousand-mile waterway linking up Hangchow near Shanghai with Tiengchow, near Peking.

The foundation of the mutual hatred existing between Chinese and Japanese today was laid by Kublai Khan; for when the latter sent his ambassadors to Japan, demanding that country's submission to his sway, they were put to death by way of answer. The great Khan, in 1280 to 1281 A. D., conquered Tsushima Island with a force of 100,000 men; he then carried his force on 300 ships to the Island of Kyushu. His army was destroyed by Tokimune, Japan's general, whilst a typhoon totally destroyed his fleet, cutting off the retreat of his vanquished Chinese and Tartar troops, all of whom were put to the sword by the Japanese.

In the articles to follow, I shall give the subsequent history of China, closely interlocked with the deeds of her neighbor, Japan, and the actions of Russia, of England, and of other Occidental Powers.

Applied Culture in Chicago

EUGENE WEARE

Special Correspondent for AMERICA

THIS is a story about a very wise priest who dreamed a great dream and then, contrary to the usual way with dreamers, proceeded in an orderly and very practical way to make his dream a reality. It is a story well worth the telling, especially important for priests, nuns, the fathers of large families, and sundry others who have within the scope of their responsibility the safety and well-being of the "future greats" of our present generation. It is a hopeful story, too, and inspiring, the moral of which may be written down something like this: "Go, thou, and do likewise."

Please note at the outset that the *motif*, so to speak, is purely spiritual. This is important to a proper understanding of the whole enterprise. This fact, for fact it is, must not be lost sight of because it has not been stressed to the point of frightening away most of those for whose profit the undertaking was conceived. I take it that we still aim to do business under the Original Charter which includes in its provisions a special reference to the Corporal Works of Mercy. I am forced to concede, reluctantly of course, that not much is said nowadays about this particular program of social welfare and betterment, but the wise priest mentioned above seems to have remembered. The Proviso which suggests something about "harboring the harborless" means something more to him than a "slogan," or a nimble catch-phrase which sounds good to the ears. Wise priest that he is, he has not failed to note and to mark the trend of the times. He sees all about him the thousand and one attractions which he knows are aimed to entice away from home and the influences of home. He sees what might be called "little ships" floundering about, harborless, and rudderless, too, and he has set himself to anchor these in safety. The result is a magnificent enterprise which goes by the name of the Loyola Community Theater.

Now, it needs to be recorded here that competent observers seem to agree that much—not all, but much—of the difficulty with our present generation of young men and young women comes around by way of a spirit of contentment with inertia and idleness or “activity which accomplishes nothing.” The charge is made that these younglings know nothing of achievement. “To them, accomplishment is work, and work is disagreeable.” They have what one authority in the matter has characterized as a “sitting-and-looking complex,” which means that they hang around clubs, street corners, dance halls, or the “movies,” striving to do little beyond “looking,” or gossiping, or dancing, or playing cards. The wise priest, the head of a great parish in Chicago, noted this condition of affairs and promptly sought to correct it. He is a teacher who turned preacher, or pastor, or superior, or whatever it is that a scholarly and talented priest becomes when his Superior takes him out of the class-room, or lecture-hall, and gives over to him the direction and care of a crowded city parish. Wise, with the wisdom of the ages, this great priest saw and observed and acted.

Once, some months back, in discussing this problem, he told me: “The inactivity complained of has been strongly fostered and developed by the present-day conditions in the sphere of popular entertainment, such as the movies, the radio, jazz, vulgar plays and a degenerate literature. The tendency of these influences is to make ‘thrill addicts’ out of the rising generation.” When I pressed him for his solution of the difficulty he pointed to the splendid auditorium which has been built in the rear of his magnificent Church of St. Ignatius and he said: “There’s the solution. Instead of indulging in futile complaints and negative criticisms, it is the duty of the leaders of this community to devise and develop ways and means and opportunities for better things.” And that, “the leaders of this community” did.

It may be helpful to make known in this connection that “this community” is a very attractive section of Chicago which lies along the north shore of Lake Michigan and which is known as Rogers Park. It is the section of the city which has been developed rapidly in and about Loyola University. Its people are, for the most part, a fine, upstanding type of the prosperous and successful middle class. The Catholic spirit predominates in the neighborhood and the parish dedicated to the heroic Spanish soldier-saint is said to be one of the best in this city of great and good and fine parishes—and finer priests.

Because of the unique position which the pastor of that parish occupies in that community he was able to win over to his Community Theater very many people who might not under other conditions lend their support. And he has not confined his undertaking to his own parishioners, nor even to Catholics. It is a Community Theater, not a parish enterprise. One of the best performances in Father Lord’s “Behold the Man,” which this reporter was privileged to witness a few days back, was given by a non-Catholic gentleman named Chunn who was a “Pilate” that was all that we look to him to be.

The Loyola Community Theater is no longer an experiment. Its influence has been established; it is well and soundly organized and its success is now certain. Financially, it is a money-maker and this, after all, is in much measure the important thing, though the wise priest who conceived the idea, and is chiefly responsible for its successful execution, had no thought of money-making when he started. As evidence of this sincerity of purpose it may be recorded here that the profits from the venture are put back into the undertaking by way of the purchase of more comfortable chairs for the auditorium, more and better costumes for the players, and a not-to-be-sneered-at stage equipment. Given another successful season and this group of Chicago amateurs will rival, in equipment at least, most of the professional companies out of New York. And the development along artistic lines has been extraordinary. It is generally agreed on all sides that the company is better far than most amateurs and not at all outside the realm of comparison with the much-advertised professionals.

There are very many people, I take it, who would and who should undertake a work similar to this in their own communities but hesitate to do so because of the fear of failure. To these, and to others, it may be interesting and helpful to know something in detail of the manner in which the wise priest, and the “leaders of this community,” in Rogers Park have gone about their enterprise. Bear in mind, please, that no suggestion was permitted to intrude itself into the venture that might give anybody the impression that this was a “church affair,” or a movement to save some young girl from the bow-wows, or to reform the adolescent youth of the neighborhood. Catholic principles of decent social procedure, and an appeal to the better things, were established as a policy of conduct and all that followed was made, of course, to conform to this program. Neither is the undertaking what might be called a “high-brow movement.” Some very scholarly men are among the lecturers but nobody has had any difficulty in following all that has been said. That simplicity which makes for true genius was characteristic of all that has been said and done. There is at no time any appeal to the mean, or the cheap, or the tawdry. On the contrary, wholesomeness, and a total absence of vulgarity, either in act or suggestion, has been the order of the day.

The present “season” got under way last October. Previous to the opening more than a thousand “course tickets” were sold at five dollars each. The average attendance so far this year has been in the neighborhood of 1,500. A Board of Directors, made up of twenty or twenty-five persons, prominent socially in the Rogers Park section, guides and controls the enterprise, sees after details and exercises a general supervision of program, financing, and whatever else needs to be done. One of the first things which this Board set upon was the employment of a competent and thoroughly capable dramatic coach, Mr. Charles S. Costello. The season’s program was then drawn up and specific dates were agreed upon. The program was arranged with a view to the variety of tastes which are certain to prevail in such a

community and then the very best possible talent was secured. This Board of Directors, by the way, believes that the laborer, whether he be lecturer, dramatic coach, singer or musician, is "worthy of his hire" and, though the news may shock many such who have had to do with similar undertakings, a substantial honorarium is presented to each lecturer or artist.

This season's program got under way in October with a magnificent lecture by Daniel A. Lord, S.J., Editor of the *Queen's Work*, of St. Louis. This editor-philosopher-poet-dramatist discussed in a delightful fashion "The Drama and Life" and the crowd liked it immensely. In early November the Community troupe made its first appearance in a three-act comedy, "Dulcy," which, likewise, was well received and then, in the latter part of the same month, John A. McClorey, S.J., of Detroit University, delivered a lecture dealing with the question of "Republic or Autocracy." This reporter has never had the good fortune to hear this distinguished orator from the city of moving things but Grattan Kerans, who is the best informed newspaper man in the Capital of the nation, and who has attended more banquets and heard more "speeches" than any two reporters in America, says that Father McClorey is the best pulpit orator in the country.

In early December, the Community Theater gave its first musical concert. This was an "evening of song" by the members of the Casino Club, a well-known Chicago group of forty-five male voices. Early in January, Dr. George Herman Derry, who, like Father McClorey, is quite eloquent and delightfully entertaining, delivered a very impressive and convincing lecture on "Mussolini and Democracy in Europe." This was followed a few weeks later with a second play, "The Copperhead," the delightful story of Milton Shanks and the southern Illinois country, and played by the Loyola Theater dramatic company. In early February, Claude J. Pernin, S.J., who is head of the English Department at Loyola University, lectured on the "Psychology of Humor." This is the scholarly priest who has popularized the classics, by way of the radio, throughout the Middle West.

Following Father Pernin's lecture on "Humor" came a lecture in February by Alphonse M. Schwitalla, S.J., who dealt with an engaging analysis of character building according to the science of biology. Then came, a few days back, Father Daniel Lord's "Drama of the Passion," an original symbolic play called "Behold the Man," which made a tremendous impression upon all who viewed it. The critics on the Chicago daily newspapers referred to it as "a most vital, colorful and gripping story"; a "powerful play of life based upon incidents intimately associated with the Passion of Christ and applied to ultra-modern times"; "the story as old as Christianity—as new as the latest popular novel"; and so forth.

Interest in this community undertaking has grown steadily from the outset and already plans are under way for next year. Incidentally, in order that this record may be complete in all its details, I present the wise priest who dreamed the great and good dream and saw to its execution—the Rev. Fitz-George Dinneen, S.J.

Education

A Protestant Plea for Church Schools

JOHN WILTBYE

AT the present writing Miss Bessie R. Burchett is a teacher in the South Philadelphia High School for Girls. I fear she may shortly become a shining target for the arrows that are sharpened in the camps of the unthinking.

For Miss Burchett, discussing "The Need of Church Schools" writes like a contributor to AMERICA.

I wish that I might republish this little essay in pamphlet form. Here and there I should add a footnote, not by way of showing my superior learning, still less in token of disagreement with the principles which she defends so ably. But I would mildly protest her reiterated application of the term "Roman" to us poor Papists. It crops up almost as frequently as the head of King Charles in the MSS. of Mr. Dick. (To me personally it makes no difference what men call me as long as I loll in my snug berth below the water line in the well-known Bark of Peter. But while—in the diction of some—I am a mere Roman, I am neither Romulus nor Remus, nor was I bred on the marge of the tawny Tiber, and in all my chequered career I have seen Rome but once. But some of us do not greatly love the phrase, and, after all, even poor Ponto should not be called out of his name.)

Thus unbosoming myself in a parenthesis, let me try to impart to my patient reader all that I can of the pleasure which Miss Burchett's essay brought me. My old heart grows warmer always when I read that others besides us Catholics ardently desire to give our little American boys and girls a chance to learn something at school about God and His Son Jesus Christ, and perhaps even a little about our Blessed Mother.

Let me say at the outset that in some respects Miss Burchett is too kind to us. Our parish schools work hard to make every pupil a good Catholic and in time a good citizen. That is the sole reason for their existence. Also we feel sure that the means we use are calculated to bring about that desired result. But we do not always succeed. With wounds we are wounded by the hands of those whom we have striven to form unto all godliness, for like Judas some turn against us. But in the goodness of her heart, Miss Burchett says little of our failures and much of our success. Catholics attend Mass on Sunday and, in general, are faithful to their religious duties because, she thinks, they have been properly trained in the parish school. If non-Catholics do not attend Sunday religious services, and, in general, are rather indifferent about their religious duties, the cause is to be found, Miss Burchett thinks, in the fact that they have *not* been trained in the equivalent of a parish school. And she makes the point, so often sharpened in AMERICA, that as things go nowadays, when boys and girls do not receive a religious training in school, the high probability is that they will not receive it at all.

The picture is drawn by Miss Burchett in lines that

are swift and sure. Often the Catholic school is reared in the very shadow of the church. The teachers bear a garb which shows their consecration to religion. In the classroom the child glances up and his eyes rest upon the Crucifix or an image of our Lady. Religion "forms part of the regular curriculum." (Rather, I should say, its very soul.) Sessions begin and end with prayer, and the whole environment speaks to the child of God and religion. "For a boy brought up in such an atmosphere religion is part of the daily routine, part of life. He forms religious habits without thinking of them. Religious acts become as instinctive as the habits of cleanliness and decency which he learns at the same early age. He is not at all self-conscious about them. He is as much at ease in the church as we are in a trolley-car. No wonder he remains true to the Church! To remove him would be to change all his habits, to sever the roots of his being!" (*O si sic omnes!* Perhaps if we worked just a little harder and more unselfishly in training these souls for Christ, we should lose not even one.)

"Contrast the school life of the ordinary Protestant child," continues Miss Burchett. He goes to a public school. In some localities he will hear ten verses of the Bible read "without comment." A phonograph record might do the job as well—or better. For a phonograph record cannot be irreligious in tone or manner, as a teacher can; and that "without breaking the law"; nor can it imitate the teacher who "may dismiss old religious concepts in such a way as to instill contempt . . . or sneer." That's never done, you say? My dear Sir, or Madame, it is; as I know, and Miss Burchett too, I make no doubt. But, more commonly, this poor little Protestant in the public school, "will hear absolutely nothing about religion. His teachers are forbidden by law to mention the subject."

And the result? He comes "to feel that religion is a thing . . . not to be mentioned in polite society. To do so is a social blunder," like mentioning one's tooth-brush and the great difficulty Dr. Grinder had in reaching that cavity. Or, as Dr. Weigle of Yale has said, by ignoring religion the public school creates the impression in the youthful mind that religion is not a very important matter; at least not important when compared with reading and writing and arithmetic and credits in window-gardening, and similar weighty items in the curriculum. Let us satisfy the demands of the school examiners; whether we satisfy the demands of God, or even bother ourselves to learn whether or not there be such demands, has no place in the schools of a country by supposition Christian and, by further supposition, American.

"If there be a God, and if He does care, then the most important thing in all this world for me is to find out what He wants me to do, and then to go and do it."

So thought Cecil Rhodes. He differed from the promoters of the great modern machine for de-Christianizing the young.

But the boy will obtain his religious training at home, and should, say the secularists. Does he?

He does not, thinks Miss Burchett. Allowing for the exceptional case, I fully agree with her. Modern parents

are either too busy to teach, or too incapable, or too indifferent, or too tired. The result, whatever the cause, is the same zero-point of religious training.

But the Sunday school?

Better than nothing, answers Miss Burchett, but not much; and at best miserably insufficient, not to say inefficient. The teacher may be "a clerk, a housewife, or a social butterfly whom the Rector has prevailed upon to help by taking a class." In most instances, she is equally guiltless of teacher-training and experience. "Her method of procedure is to ask her charges to read in turn the verses from the leaflets which have been supplied her, and often her chief concern is to keep her group in outwardly respectable order until the longed-for bell rings. To accomplish this end, she tells stories or allows the discussion of a current movie." At most, the boy has half an hour a week, for a maximum of thirty-five weeks; and if he has not found an excuse for dodging at least half, he surely needs an examination under the Binet-Simon plan.

When he is about sixteen, if he perseveres that long, his zealous Rector strives to prepare him for Confirmation. Finding little to work on, he makes the best of a bad job, and here or hereabouts the boy's "religious training is at an end." *The simple fact is that his religious training was never fairly begun.* God can raise up children to Abraham out of the very stones, and only by a similar miracle can religion take root in the soul and life of the unfortunate child drawn by Miss Burchett from models in the life existing by millions in this country, as a result of the application of secularized education to a once Christian land. A Christian country this, when more than seventy million have no allegiance, even nominal, to any fane or form of religious creed or worship? *C'est à rire*—or rather, to weep.

"Undenominational religious teaching in the public school?" asks Miss Burchett.

There is no such thing. "By the very fact of teaching that belief in God and love of man are the only essentials, we should be teaching that belief in the Divinity of Christ, for instance, is not an essential." It may be undenominational, but in no sense is it religion. And who would teach it? Miss Burchett observes that today the professional training of many public-school teachers is not non-religious, but irreligious. Father Blakely pointed out that danger some months ago in AMERICA.

He did not go so far, perhaps, as Miss Burchett. But he thinks that if the present falling away from religion continues it will not be long before the public school is an institution based on a philosophy which excludes religion, and administered by men who hate it. Even now, writes Miss Burchett, Bertrand Russell is recommended, and while a senior proudly displays a newspaper which proves to his satisfaction that there is no God, "a class discusses the murkiness of one of John Erskine's books," and "companions and trial marriage are openly advocated by some teachers."

The conclusion is plain and Miss Burchett has no desire to hide it. "If we could educate our youth as the Roman Catholic Church does we too should find our

communicants, both young and old in our churches on Sundays. Religion would not be a mere tradition or a cloak of respectability, to be worn only late in life and on stated occasions, but it would become a vital part of life; to use a modern pedagogical phrase, a motivization." Yes, we must make the choice: God in the school, or citizenship debauched and religion laid in ruins. And it must be made speedily.

Sociology

Catholic Mothers' Day, May 13

PAUL L. BLAKELY, S.J.

MOTHERS' Day, they tell me, has fallen to a low degree, brought down by a combination of commercialism with cheap sentimentality. So be it. But this "they tell me" does not refer to the particular spirit which this Review has been endeavoring to instil, and not without success, into Mothers' Day to make it a Catholic Mothers' Day.

There is not only a distinction but a gulf of difference between the two. "To remember one's mother by the gift of a flower is a beautiful custom, "I once wrote, "but much more beautiful is it to remember her in prayer and at God's altar." That is the Mothers' Day which I suggest for the coming Sunday, May 13, making it primarily a religious celebration.

Of course, it has no place whatever in the liturgy, yet by united effort of our parish priests, teachers, and our people, it can be made an occasion of immense spiritual profit. "Its spiritual dividends," wrote Dr. Coakley, of Pittsburgh, referring to the day in his parish church, "were beyond all price." On the preceding Sunday a sermon on the dignity and privilege of Catholic motherhood was preached at all the Masses. "We appealed for the substitution of a real Catholic festival, and the congregation was summoned to approach the Sacraments in family groups, and to receive Holy Communion for their mother's intention, whether she be living or dead, for either in this world or the next, she would rejoice at the act, and profit by it." The results in the Church of the Sacred Heart, over which Dr. Coakley presides, and in St. Mary's Church, Toledo, Ohio, are outstanding examples of the power of a Catholic Mothers' Day to contribute to a real spiritual awakening in the parish. Many such examples might be cited.

Perhaps most pastors will appeal primarily to the men. Dr. Coakley differs in directing his invitation to family-groups. "Special services for fathers, mothers, and children have a tendency to keep parents and children apart in their devotions; and that is bad sociology and poor Christianity." Yet the direct invitation to men has had excellent results, especially when it has come from some such society as the Holy Name or the Knights of Columbus. Thus in the Cathedral of St. Mary, Covington, and in the parish of St. Ignatius, Brooklyn, New York, the Holy Name men were in charge. In one instance, in Ridgefield, New Jersey, the following invitation was sent to every man in the parish:

MOTHERS' DAY

The Holy Name Society of St. Francis Church

and

Phil Sheridan Council, Knights of Columbus

*Invite Every Catholic Man and Every Catholic Boy
to Join Their Members in the Monthly Communion*

Sunday Morning, May 8, 1927, at the Eight o'Clock Mass

As a Tribute to His Mother, Living or Dead

*"To remember one's mother by the gift of a flower is a beautiful custom,
but much more beautiful is it to remember her in prayer and at God's
altar."—AMERICA.*

An invitation similarly worded was used in St. Ignatius Church, Brooklyn, and this form seems to have become quite common.

If the parish celebration of Mothers' Day is to produce the desired result it must be made the subject of advertising and prayer. The Sisters of the parish school are usually quite skilled in both processes. They will tell the children what Mothers' Day means, and the children can be instructed to repeat this information at home. In many schools last year, the Sisters and the children made a Novena to Our Blessed Lady; in Dr. Coakley's parish the children were asked "to talk about Mothers' Day at home, to promise their mothers they would go to Holy Communion, and to do what they could to urge their older brothers and sisters to fall in line with the family." "The results surprised even us," reports Dr. Coakley, "accustomed though we are in this large parish to great crowds flocking to the Communion rails. . . . The sight was thrilling to observe—whole families, father, mother and all the children, even though grown up, kneeling side by side as they came in long procession, Mass after Mass, until the arms of the priests were exhausted, distributing the Divine Bread of Life, . . . Many of the communicants wore the white carnation, but all wore the precious flower of God's grace. In many instances, absent sons and daughters came from a distance for this function to reunite the household, thus giving added strength and cohesion to family ties."

Pastors have written me that "Mothers' Day" brings more men and women to Holy Communion than the General Communion on Easter Sunday or at the end of a mission. What invariably draws the pastor's attention and gladdens his heart is the number of men who receive the Sacraments after long years of neglect. Few men are so hardened as to resist the appeal that they receive Holy Communion for the repose of the soul of their mothers. The motive may not be of the highest, but Almighty God draws souls to Himself in a multitude of ways. When the lost sheep is finally safe in the fold, there will be time enough to remove the smaller burrs from his fleece.

To make Mothers' Day a success, I would suggest that the Sisters and the children in the schools be told off to pray for success. For further advertising I would suggest (1) An invitation by card or by handbill, repeated in the monthly "Church Bulletin," and when possible, in the local newspaper; (2) on Sunday, May 6, an announcement from the altar, and, if circumstances per-

mit, a sermon or instruction on the dignity of Catholic motherhood; (3) larger facilities on Saturday, May 12, for confessions; and (4) a petition at Mass every day that the Son of Mary may abundantly bless our "Catholic Mothers' Day." May its wider observance help to popularize "good sociology" and by making our people better Catholics strengthen them against the paganism that attacks the purity of woman, the dignity of the mother, and the stability of the home.

With Scrip and Staff

AMONG those who were pioneers in sensing the power of the pamphlet, as a means of dispelling ignorance about the Church and breathing a better understanding, is the gifted Abbot of St. Leo's Abbey, in Florida, the Rt. Rev. Charles H. Mohr, O.S.B.

In the memorial of the silver jubilee both of the Abbot and the Abbey, recently celebrated, the story is told of years of zealous pioneering and missionary work, and mention is made of Abbot Mohr's famous pamphlet, issued on March 11, 1911, to counteract the wave of bigotry threatening the neighborhood. The pamphlet was freely distributed among all fair-minded and clean-thinking men. It was favorably received. The Apostolic Delegate, Archbishop (later Cardinal) Bonzano, praised it for its arguments and tone. Ex-President Roosevelt quoted the last sentence from the pamphlet in an article in the *Outlook* saying: "Like Abbot Charles, I say: 'We want domestic peace and not domestic strife.'" Later on copies of the pamphlet were sent to Governor Catts and all the members of the Florida legislature and to all prominent ministers and lawyers of the State. That the threatened anti-Catholic laws were not enacted is thought to be due to a great extent to the plain and fair arguments used in this article.

HOW practically a wise man can use a bit of conciliation is shown by an event which Abbot Mohr tells from his own experiences. Visiting the pastor of a large congregation, he had hardly entered the parlor when the pastor began sermonizing on the arrogance of abbots who presume to call themselves "Right Reverend." "Father," says the Abbot, "there are no handles to my name. My card reads 'Charles H. Mohr, Abbot,' nothing else. Call me 'Charlie.'"

Later on, this same pastor becomes a Monsignor. The document says *Reverendissimus*. From that on, he favors the opinion of a certain canonist . . . who says: "There is no such thing as Rt. Rev. That custom originated in England, where they are in the habit of addressing the members of Parliament as the Rt. Honorable. If *Reverendissimus* means anything, it stands for Most Reverend. Hence, not only Archbishops, but all Bishops, abbots, and certain kinds of Monsignors should be called Most Rev. Rt. Rev. is ungrammatical and should never be applied to an ecclesiastic."

The Most Rev. Monsignor dies. His will discloses the agreeable information that he has bequeathed \$1,000 to St. Leo Abbey and five hundred books to the library. Anybody that will bequeath a similar or even a smaller amount may call our Abbot "Charlie."

The success of Abbot Charles, in the phenomenal up-

building of St. Leo's College in so short a time, was crowned by the dedication last November of St. Edward's Hall, marking a milestone in the history of Benedictine education in the United States.

THE pamphlet, as a means of grace and sometimes of conversion, seems almost too obvious to mention until one notices how many other obvious things would never be put in practice unless there were some one who first thought of them.

Particularly one notices how many features of our Catholic missionary life in the United States at the present day were first popularized, if not actually invented by the Paulist Fathers. The death of Father Walter Elliott, C.S.P., one of the last of a great generation of home missionaries, brings this point to one's mind, and it is emphasized by the fact that this year the Paulist Fathers celebrated the seventieth anniversary of their existence as a body, for it was in 1858 that "five American priests," to quote the *Catholic World*, "all converts, and all members of the Congregation of the Most Holy Redeemer, on the advice of Pope Pius IX, instituted a new Community for the special purpose of bringing the knowledge of the Catholic Faith to the whole American people."

These priests were as follows:

Isaac Thomas Hecker, the leader of the group of German Lutheran stock, found his way through Transcendentalism into the Catholic Church; Augustine F. Hewit, first a New England Congregationalist, then an Episcopalian, was destined to succeed Father Hecker as superior of the Paulist community; George Deshon, classmate of General Grant at West Point, an ordnance lieutenant in the United States Army, came from the Episcopal Church; Francis A. Baker of Baltimore, all too short-lived, was a graduate of Princeton and an eloquent preacher; Clarence A. Walworth, son of a chancellor of the State of New York, a companion of Hecker's in the Redemptorist novitiate in Belgium, like Baker, was a convert from the Episcopal ministry.

In 1858, then, four of this group of priests—Walworth held back, later joined them, but was forced by ill health to withdraw in 1865—applied to Archbishop Hughes of New York, with a Program of Rule, were accepted by him and established themselves on the site of the present imposing and beautiful church in that city.

Taking then merely at haphazard a few of these missionary features, some of which date from Father Hecker himself, one notices two what might be called characteristically Paulist phenomena. First, that these features were considered novel and rather radical when first proposed. Secondly, that once tried out they were found so practical that everyone took them for granted, and few remembered any more where they originated. So we have the idea of the monthly Catholic magazine, represented by the *Catholic World*; the five-minute homilies for use at the Low Masses; the plain, yet conciliatory apologetic books of Hecker, Conway, Elliott, Searle, and others; the widespread distribution of pamphlets and the book-rack; the use of the Question Box for missions and retreats; lectures and explanations especially for non-Catholics; the idea of the Apostolic Mission House, for training in home mission work; the apostolate of the radio; the work of the Newman Clubs in secular col-

leges and universities; and last, but not least, a great confidence in the power of the Church to adapt itself fully to American customs and ideals.

Perhaps no better attempt can be made at valuing the retrospect of those seventy years than to ask: "What would be the position of the Church in this country today if those five men had not banded themselves together, as they did, under the patronage of the Apostle of the Gentiles?"

ANOTHER seemingly obvious, but as yet practically untried idea, may be laid to the credit of the recent convention of the National Catholic Alumni Federation held in New York City, where Mr. Theodore F. McManus, K.S.G., of Detroit, in the course of an address at the closing banquet, announced two substantial gifts of \$25,000 each, one from himself and one from an unnamed donor, for the establishment, under the auspices of the Federation, of a Catholic foundation whose initial purpose, whatever might be its later developments, would be a scientific study of higher Catholic education in the United States. Apart from being a generous gesture on the part of the donors, it evidenced a spirit of faith in the work that the Federation has set itself to accomplish, and of confidence in the practical value of its program and in the hopes it holds out for the upbuilding of higher Catholic education as an antidote for the evils threatening both religion and social order. It is far-sighted vision on the part of the Catholic laity, such as is manifested by this gift, that can best make possible the work which Catholic institutions are too often seriously handicapped in accomplishing for lack of material goods. The Federation is to be congratulated also for the practical and interesting program that marked every session, from the opening address of His Eminence Cardinal Hayes to the inspiring pageant which featured its closing banquet.

THE PILGRIM.

APRIL FOOLS

O little frozen peach blossoms,
And shivering lilacs,
And magnolias bruised and multitudinous upon the ground—
Why did you not wait?
Why did you give the world so intemperate a trust?

For you clothed yourselves as brides
To meet your Bridegroom,
And went forth singing when the first trumpets began to sound:
Overnight the frost burnt you,
So quickly, quickly your loveliness turned brown with rust . . .

Will you remember, next year,
Foolish, credulous virgins?
Will you husband flower and fruit until the hour indubitably strikes?
Will you sift false promise from true?
Will you be patient? Will you
Learn before you are quite old
How suddenly comes the betraying kiss of the cold?
And will you, try, as your delicate dreams creep back into
the sod,
To believe—still—in God?

KATHERINE BRÉGY.

Literature

What Catholic Literature Is

FRANCIS TALBOT, S.J.

IF the readers of this article have a memory as balky as the one with which I must contend, they will need to be reminded that a few weeks ago I threatened to continue certain observations that I had been making about Catholic books and book-reading by Catholics. That earlier essay ended with a quotation from Orestes A. Brownson who, in 1866, asserted that the popular literature current in his day, seventy-five years gone, neutralized and even effaced the good influence of a Catholic education.

Just as George Washington can be said to agree with Mr. Coolidge, on certain matters, so Dr. Brownson thinks as I do. A vast sum of money has been spent by Catholics in building up a magnificent school system; the professors and the textbooks in that system are thoroughly Catholic. The graduates of that system are as completely Catholic as they are wholly American. But these graduates enter into a continuation school, if they are readers of books, in which the professors are the popular authors of the day and the textbooks are the much-discussed books of the month. As Brownson said so wisely, the favorite authors and the best-selling books are all too often destructive of all that a Catholic learns in his school and college days. The situation is not unlike that of the gentleman who wished, a few years ago, to protect himself and his family from the epidemic. He bought a large quantity of quinine and whisky. "I want to tell you," he reported to me, "that quinine certainly saved my family." If Catholic schools are necessary as preventive measures for our young people, a Catholic literature is equally needed as an antidote for their elders.

A wise person, such as one meets occasionally, would here interrupt with an objection. "We have Catholic schools that are better than the secular schools," he would say. "But have we a Catholic literature that compares, on the basis of literature, with the general literature of the times?" The answer to that question would lead to what might possibly be interpreted as a harsh appraisal of Catholic literature.

The term "Catholic literature" has unfortunately been confined within bars that are far too narrow. It is taken to mean a literature that is professedly devotional and ascetic, and only that. For a book to be named Catholic, it is thought necessary to have the word Catholic or references to things Catholic sprinkled through the pages like commas. But there is another use of the term that is more inclusive and just as lawful and correct. There are two kinds of Catholic literature. One is the purely religious and the other is of a secular character. They might be better designated as the cloistral and the laical.

Of the cloistral literature, there is no lack either in numbers or in orthodoxy; nor, I may add, in sales. Books of devotion, of asceticism, of doctrine in both popular and technical language, form the chief items in the lists of the Catholic publishers. There are more books of in-

spirational essays, of languishing aspirations, of clear-cut meditations, than a saint could read in a lifetime. If no more books of this kind were published during the next generation, we would still have an abundance of them left over. Such books as these are the Catholic best-sellers, and the Catholic publishers would be very poor business men if they did not seize the rich market.

There is a certain class of cloistral books for which I have the highest respect and whose numbers I would gladly see increased. They are the works of Catholic apologetics, of controversy, the popular expositions of Catholic beliefs and practices, and especially the technical treatises, but in English, on theology, philosophy and Scripture. A third kind of cloistral literature that is necessary, that is sufficiently plentiful, but that has not been written by geniuses, is made up of pious novels and short stories. These are, and must be, as harmless as a hymn. They are frequently as monotonous.

When one refers to Catholic literature, one is understood to mean only those books of the type mentioned above. Accordingly, one must make one's self clear that one means something more than cloistral literature. In what I have called "laical" literature, the word Catholic might never be used from title to index page, and specific references to things Catholic would appear as rarely as a nun in a theater. The cloistral literature is clearly marked Catholic, as the veil of a Sister and the collar of a priest signify their Catholicism. The laical literature, on the contrary, could be as inconspicuously Catholic in its exterior as a flapper in a fur coat or a gentleman with a rain-bow tie. The laical Catholic literature, then, would be as secular in its appearance as the layman, but it would be as Catholic in soul and mind as would the religiously garbed monsignor.

In the broadest terms, such a literature could be fairly termed Catholic if it avoided being un-Catholic. It need be merely negatively Catholic. As Brownson said somewhere in his volumes, a book may be called Catholic if it does not run counter to Faith or morals, if it has in it nothing which would taint the imagination, which would wound Catholic sensibilities, which would weaken Catholic Faith, which would chill the ardor of Catholic devotion. More properly, however, to deserve the name Catholic, such literature should be based on the rock of Catholic belief, it should be ribbed with Catholic principles, and it should reflect, as a gleaming wall of marble, the brilliance that glows forth from Christ's only Church.

The subject matter of this laical literature could be precisely the same as that from which the most popular non-Catholic books of the day are compounded. It might be politics or business or amusement. It might be about pagan Rome or the Rome of the Popes, about Martin Luther or Ignatius Loyola, about flying over the North Pole or fleeing before the Prohibition agents. It could treat of prehistoric amoebas, or medieval libertines, their supposed descendants, or the most modern evolutionary specimen, the young lady who has or has not inhibitions, repressions and complexes. It would not be prevented from frankly discussing sex, the marriage tangle, and the children that should be. Whatever the subject may be,

whether it be Divine or human or diabolical, the treatment should be Catholic, in accordance with our heritage, with our beliefs, with our norms of virtue and sin; in one phrase, with the Gospel preached by Christ and preserved through His representatives on earth.

If a man of little faith can write a book on the Bible that is a pudding of stale rationalizations and sour logic, and can sell such a book to a hundred thousand or more readers, why cannot a Catholic book on the Bible be written to reach the same number of readers? A former Catholic discourses on the history of philosophy and wins tremendous applause; a Catholic book on philosophy, despite the fact that the Church has the only philosophy that satisfies the intellect and that keeps the world normal, is read by no one but the most alert college student and the dusty college professor. The author of a perverted history of the world, constructed out of historical myths, is hailed as a mastermind; and a dramatist, who may be sincere, but has been compared to a mouse scurrying from corner to corner of a cage seeking the exit that is there, futile and painful, is regarded as a genius. The list might easily be extended to novels, to biographies, to travel and so on. But it seems sufficiently evident that any subject that a Jew or a Gentile can choose for a best-read book is likewise open to a Catholic author.

The reading public, it would seem, will not take up the book by a Catholic author with enthusiasm, because it is not interested in the Catholic point of view. But in my opinion, the general public is not interested because its interest has not been attracted by the flash and sparkle of a brilliant style, because it has not been stimulated by fresh provocative thinking, because it has not been moved by the smooth loveliness of the skin over the flesh of the book. Because a book is orthodox, it is not thereby excused from being beautiful or artistic or masterful in style. Nor, on the contrary, is a book excused for being immoral or atheistic because it has the exterior grace and courtliness of expression. I have not said that Catholic books thus far published have not been on a par with the best un-Catholic books in the matter of technique and beauty. But I do assert that Catholic books, if they are to attract any notice whatsoever, must be garbed with exquisite modishness and wear diamonds and pearls.

Having appealed to Brownson for confirmation of some of my other statements, I quote him again:

Our ascetic literature is rich, varied, and extensive. We have admirable manuals of devotion for all ages and classes, and suitable to all stages and modes of the spiritual life; we have, too, an abundance of theological works, speculative and practical, dogmatical and polemical; but we have no secular literature in English. The monastery is richly endowed; our secular life has nothing but the crumbs that fall from its table, or the soup dealt out at its gate. Secular literature, whether its authors are Catholics or Protestants, breathes, for the most part, an unchristian spirit, and is dangerous to Christian truth and Christian piety. Here is the literary defect we have wished on various occasions to point out, and which we wish our authors to undertake to remedy.

The above passage, written in 1849, may prove either or both of two things: that Brownson is a most modern observer or that Catholic literature has been relatively stagnant for more than seventy-five years.

REVIEWS

Birth Control and Eugenics. By CHARLES P. BRUEHL. New York: Joseph F. Wagner. \$2.50.

This is an opportune volume, for while there is a good deal being written and propagated on the topics with which it deals, for the most part it is being penned by those who offer only the most unsavory schemes for racial improvement. By contrast the present discussion looks at the subject in the light of fundamental ethical principles. In consequence it becomes a safe guide for those who must deal practically with eugenical problems, especially social workers, the medical profession, the clergy, lawmakers, and the like. Though the physical welfare of the race is a thing desirable in itself, recent agitation regarding the methods whereby it is to be achieved has been chiefly in the hands of the unscrupulous with results most harmful both to individuals and society at large. There is, however, a birth control that comes from contingency and a eugenics that is thoroughly moral and Christian. Frankly and clearly Dr. Bruehl differentiates the good from the bad, and he justifies his conclusions by abundantly convincing arguments. Contraception, the sterilization of the unfit, eugenical education, the relationship of eugenics to marriage and of the Church to race improvement, are all gone into sanely and logically. Nor is the treatment of the subject limited to its moral aspect. Realizing that most of the modern fads that are being put forward to better the human family are being justified by economic and medical pretexts, Dr. Bruehl very wisely gives careful attention to their claims. By copious citations from authorities whose opinions must be respected, he shows that the defense of contemporary eugenic practices on economic or therapeutic grounds can have no real weight. One is inclined to believe that he has touched the weak spot in the whole contemporary eugenic movement when he writes: "All these modern measures, whether they be eugenical sterilization, birth control, easy divorce, temporary marriages or euthanasia, have a wearisome similarity and a common source. They embody a protest against obstacles. They remove restraints which man has always found particularly irksome, but which are essential for the assertion of his spiritual nature. At the same time, these restraints are the props of the social order, and by removing them social collapse is being prepared." The last chapter summarily recapitulates the whole volume. Apart from those whom it will primarily serve, the book may be recommended for collateral reading in Catholic ethics courses, though occasional lengthy Latin passages will possibly be a stumbling block to the uninitiated.

A. E. A.

The Catholic Spirit in America. By GEORGE N. SHUSTER. New York: The Dial Press. \$3.00.

The kernel of Mr. Shuster's book appears to be in his words on page 186: "The problem of culture—I use the word in no precious sense, but simply as a convenient term to express the blossoming of the whole heart and mind of man—has become a crucial American Catholic problem." Into the solution of that problem the author throws himself heart and soul. He turns and twists the question from many points of view, none of which are trite, and most of which are thoroughly original. His discussion is filled with a conviction as to the part that Catholics should play in giving to the present generation of Americans that spiritual outlook on every phase of life towards which, he maintains, the American mind has been journeying, though lately it has got lost on the journey, and is in danger of coming to a standstill altogether. Mr. Shuster speaks quite severely about the obstacles to be met with. "A kind of terrible contempt," he declares, "for thought and loveliness has settled upon American Catholicism, not indeed because of any ugliness inherent in Catholicism, but because these millions of men, women and children have been poor for so long." And he illustrates this by the lowering of appreciation of cultural matters seen, in many instances, between the first and second generations of our immigrants. He likewise joins to this the apathy shown to the social message of the Church: due in part, he believes, to our not having had to face

the social upheavals which have forced these questions, in European countries, upon the attention of the more intellectual classes. The full vigor of his pen is loosed in dealing with the modern "sophisticate" school. But unlike some of our idealists, whose denunciations of our fashionable cynicism are more from the heart than the head, Mr. Shuster probes into its "essential sterility." Like all who feel deeply, Mr. Shuster speaks at times in a manner a bit more pessimistic about conditions in this country than would, perhaps, be endorsed by more cautious assessors of our intellectual assets. In the field, for instance, of religious instruction, to cite one instance, together with an increase in the knowledge of the liturgy there is also a widespread movement in many of our American dioceses away from some bleak forms of catechetical instruction which he rightly complains of towards a harmonious blending of doctrine and liturgy, the catechism thus giving, in its traditional manner, the rational reason for our observance, while by the observance the heart is won for the lessons taught elsewhere as pure doctrine. Nevertheless, he is an actual optimist, and his book, besides stimulating our own discussion, should have a powerful effect in creating a better understanding of Catholics among their non-Catholic neighbors.

J. L. F.

Catullus and Horace. By TENNEY FRANK. New York: Henry Holt and Company. \$2.00.

Professor Frank is remarkable for an originality of expression in criticising the two favorite singers of ancient Rome, Catullus and Horace; and evidences a painstaking judgment on mooted questions in the lives and works of both. What might have been a dull, dry, statistical appreciation of two pagan poets: of their lives, of the manner and content and history of their poems, has proven a bright, lively, clear-flowing criticism with the attractive interest of a novel. In the full, bright print of nearly three hundred pages we read of the early life and poetic development of Catullus; of his disappointing love affair with Claudia, the Lesbia of his poems; of the action and reaction produced by his eulogistic and caustic verses on public men and public affairs; of Cicero, Caesar, Pompey, Mamurra considered in their relations to the poet. Catullus' epic poetry is emphasized by an entire chapter. In transition, the professor ably sketches the story of literary activity at Rome from the death of Catullus through the fifteen years of civil war to the time when Horace began to write. The keen appreciation of Horace which evinces a knowledge and love of the versatile and polished Venusian, must come from many years of study. In a critical study of the Satires of Horace, the professor finds them born naturally from "excellent literary education, bitter memories, few friends and poverty." After a picturesque and detailed account of the poet's life in the Sabine hills, there follows a thorough analysis of the Odes and Epistles. The volume closes with critical reference notes and an index. Even had one never studied a word of Latin, he could reread this book with renewed interest.

S. H. R.

The Diocese of Limerick in the 16th and 17th Centuries. By JOHN CANON BEGLEY. Dublin: Browne and Nolan. 21s.

Canon Begley, more than twenty years ago, published his scholarly and authoritative "History of the Diocese of Limerick, Ancient and Medieval." This he has now continued, with equal authority and thoroughness, to cover the two centuries of disaster and overthrow that were followed by the penal days and the landlord system. The history of Limerick in that period is a miniature of the history of Ireland; reading it in Canon Begley's book one gets the benefit of a close view of a cross section. For example, while most of the histories of the Desmond Rebellion are content to tell us what happened to the Earl, and to mention the extent of the confiscations, Canon Begley introduces a lot of humbler people in whom many of us may be more interested. He gives, for every barony and townland, the names of the Irish proprietors. His book discloses, and the information is not to be had elsewhere, just where were the Fitzgeralds, Lacy, Cahills and Nunans, Supples and Wolfes, Walls and Purcells, Sarsfields

and Lees, Listons and Nashs, Londons and Hubberts, as well as the families that by centuries antedated most of these. Also, he enables us to say with certainty just when people with names like Thornton, Stephenson, Collum, Fitton, Oughtred, and many such, took root in Ireland, and where. All such as this Canon Begley copied, during fifty years, from the records that perished when the Four Courts burned. This documentation is carried into the whole scheme of the book. Moreover, Canon Begley has made pen portraits of individual persons, such as enable us to really visualize the violence of the period and in terms of the individual conduct of soldiers, statesmen, priests and bishops. There is no reference library that ought to be without this book, for its own sake and because it is an example of how Irish history ought to be written.

J. C. W.

A History of Modern Philosophy. By HORATIO W. DRESSER. New York: Thomas Y. Crowell Company. \$3.00.

Besides the usual virtues looked for in a textbook of this nature, clarity of expression, careful apportionment of material, and adequate bibliographies, all of which a casual examination of Dr. Dresser's book reveals, there is evident in its composition a certain basic sanity of attitude not unworthy of special notice. This is neither the cynical scepticism toward the metaphysical enterprise of Lewes' once famous history, nor yet the colorless detachment of one who pursues that in which he takes no vital interest. "Modern philosophy," says the author, "is due to the conviction that First Philosophy, or Metaphysics is extremely worthwhile, that philosophy seeks and can attain a world view, can become a system by the aid of the sciences." In this respect the book is another welcome sign of the renewed appreciation of metaphysics among our contemporaries. Dr. Dresser shows his preference for idealism in a very appreciative section on Berkeley, a lengthy study of the Post-Kantians, and by constant references to Royce. Philosophy since 1850 occupies almost one-half the total space, and the account is carried right up to the present. Accordingly, one is not a little surprised to find no mention made of the revival of scholasticism. As a work on this movement is included in the bibliography, we cannot lay this omission to lack of acquaintance with the facts. Dr. Dresser evidently did not believe the Scholastic Revival deserving of space. In this opinion he is not borne out by such contemporary American writers as Perry and Schaub. To pass by in silence a movement among the most significant of recent years, one, too, with a special claim on a historian tracing the continuity of thought, cannot but be viewed as a defect in the book. It certainly diminishes for Catholic students the appeal of a volume otherwise quite acceptable.

H. M.

BOOKS AND AUTHORS

Science for Non-scientists.—Dr. Louis Berman is known as a clever popularizer of current scientific speculation. His latest work, "The Religion Called Behaviorism" (Boni and Liveright. \$1.75), in an expose of the fallacies of mechanistic psychology, for which he would substitute the newer gospel of Gestalt. He sketches the studies of Köhler without the prudent reservations which that student made on his own work, and with an optimistic hope for the ultimate translation of philosophical psychology into terms of physical science, which careful thinkers can scarcely share. As a criticism of behaviorism the book possesses genuine value; yet it is marred by ignorant, timeworn references to metaphysics as mystical and miraculous, and by a purely utilitarian view of the place of religion in human life.

"The Kingdom of the Mind" (Macmillan. \$2.00), by June Downey, is described on the jacket as a fascinating book for people in their 'teens and older. It is a straightforward, interesting account of some of the facts of experimental psychology, with enough laboratory matter introduced for simple experiments to while away many pleasant hours. It is written in language that most children of high-school age can understand. In the style there appears occasionally a "talking down" to the level of the reader, which even young children would be quick to detect and resent. If in-

tended for older readers, this patronizing tone is entirely inexplicable. Yet the matter which Miss Downey presents is so interesting that one may well overlook this and a few other minor defects.

Physiology has found a new popular exponent in A. V. Hill, whose "Living Machinery" (Harcourt, Brace. \$3.50) is a series of lectures on nerve and muscle, first delivered to an audience of children in England, and later supplemented with semi-philosophical discussions and offered as Lowell Institute lectures in 1927. The implication of mechanistic philosophy in the title is scarcely borne out by the text, though the writer seems to underestimate the scientific value of vitalism. He is careful to explain the indebtedness of the physiologist to students in varied realms of thought; yet in the last sentence of the book a blundering reference to the "impudent dogmas of medieval theology" would indicate that there are fields of knowledge far removed from physiology where Doctor Hill presumes to stray without a guide.

Christian and Pagan Mysticism.—In the interest being displayed in Catholic mysticism much is being written about the famous mystics of Southern Europe. Lest the inference should arise that the entire field of mystical prayer were a French, Spanish, or Italian domain, Dom David Knowles in "The English Mystics" (Benziger. \$2.60), attempts to give some account of the lives and writings of certain Northern mystics. Except for the Elizabethan Father Baker, all of his studies have to do with thirteenth- and fourteenth-century mystics. A brief discussion of the nature of mysticism and the mystical experience introduces the volume, whose final chapter summarizes the dominant traits of the English mystics.

Under the title "Mystic Italy" (Holt. \$2.50). Michael I. Rostovtzeff publishes, in a somewhat modified and enlarged form, his Colver Lectures, given at Brown University, in 1927. The author aims to present an analysis of certain monuments of Pompeii and of Rome, which reflect mystic tendencies in the people of those two places during the early Roman Empire. It is a book for archeologists, and the author admits that practically every point he makes is subject to controversy, since so much depends on the interpretation given to archeological finds and monuments. Some readers will quarrel with certain of the implications which the essay seems to make regarding the nexus between pagan and Christian mysticism and religious practices. As the nature of the book demands, since it deals with monuments of art, pictures, reliefs in stone, and the like, it is generously illustrated.

For Bible Students.—With the realization that even the educated laity are too little acquainted with the treasures of Holy Writ, the Most Rev. S. G. Messmer, Archbishop of Milwaukee, some years back edited for Catholic students his "Outlines of Bible Knowledge" (Herder. \$2.35), based substantially on Dr. Andrew Brüll's "Bibelkunde," though with sufficient additions and changes to make it his own. Biblical studies since that time, and new archeological finds, have made a revision of the first edition advisable and its re-publication is announced. In three parts, the volume treats of Biblical history and literature, of geography and of archeology. It was prepared with an eye especially for pupils in Catholic colleges and seminaries. Those who have the ordering of religious courses or selection of texts will find the volume practical, modern, interesting and sufficiently comprehensive to afford an adequate conspectus to the laity for practical purposes of those aspects of Holy Writ with which they should be conversant.

With the first fourteen chapters of St. Matthew's Gospel as a background, J. F. Sheahan in "The English In English Bibles" (Poughkeepsie: Columbus Institute. \$1.25), makes a comparative study of the words in the Rheims (1582), Authorized (1611), and Revised (1881) versions of Holy Writ. Dealing with a very technical and specialized phase of Scripture study it evidences extensive and erudite research. By way of supplement, the author includes many notes and discussions of phases of Bible lore.

**The Golden Bees. Not Magnolia. She Walks in Beauty.
Berry & Co. The House Across the Way.**

Daniel Henderson's first venture with an historical novel gives evidence of the poet as well as the accurate historian. The choice of Betty Patterson, the Baltimore belle, as heroine for "The Golden Bees" (Stokes. \$2.50), was indeed a happy one. Around this brilliant American girl, the author builds his colorful historical novel of America and France in the days of the Bonapartes. Elizabeth Patterson marries the brother of Napoleon and ambitions a life at court. After the fickle Jerome forsakes her for the Princess of Westphalia, Madame Bonaparte seeks to gain glory for her son. But Jerome prefers the democratic life of America and seals his choice by marrying an obscure Baltimore girl. In her unhappy old age Madame Bonaparte finds solace with her memories and in the sweetness that comes from forgiving. Mr. Henderson gives a vital, romantic interest to his story and shows himself a lover of truth in the accuracy of his record of the dealings of Napoleon with Pope Pius VII. The story merits a place among the noteworthy historical novels about this colorful period.

If Edith Everett Taylor had been contented with the space limitations of a short story, "Not Magnolia" (Dutton. \$2.00) might have been less conspicuous for its slender thread of material and its slim interest. Perhaps the theme might have been successfully handled in a few thousand words. If one were to remove the padding that bulges the two book covers there might remain something of interest and importance. That is, if one can find anything important in the account of a strange mental malady which is more strangely cured and just in time to permit the victim to seek for himself another love without spoiling the promising affair of his old sweetheart. The telling of the story shows the degree of skill, no more nor less, which is usual in tales of its kind.

Central Park in New York is not a bad place for meditation. There Dawn Powell was wont to dream over the pleasant days in the little home town and the results of her dreaming are recorded in "She Walks in Beauty" (Brentano. \$2.50). One gathers the impression that Miss Powell has merely transferred pictures from an old family album and decorated them with little curves of memory and light strokes of sympathy. Hers is a story of a little girl in a small town who loves to play the important lady. Eventually a fairy prince, though a very stupid one, helps Linda to make her dreams come true. The chief interest of the story is found in the character sketches, which sometimes resemble the old-fashioned valentines. Of these there is a goodly collection. The story itself, however, is without point or interest; except, perhaps to young girls who love to sit in the park and dream. Yet one must not be surprised to find the book in the list of best sellers.

Rollicking good humor and riotous adventure are under ready command from Donford Yates in his second novel about the merry Pleydell clan. "Berry & Co." (Minton, Balch. \$2.00) differs little in its spirit from "Jonah & Co." The background is shifted from the Riviera to an English setting, the home of the group in London. It matters little that all of the characters talk alike and that frequent use is made of the French idiom. One is too much taken with the fun and pleasant adventure of the story to heed this uniformity. Mr. Yates writes of men and women who are pleasant in their lives; he records matters of everyday life and shows how a daughter of America may add to the traditions of an old English house.

A very weak and exciting denouement spoils the otherwise gripping and, at times, ghastly mysterious story of Foxhall Daingerfield, "The House Across The Way" (Appleton. \$2.00). Hester Posey, a spinster seamstress in the secluded, old-fashioned village of Winterville, becomes in its first chapter the central figure in a series of startling episodes that upset the quiet tenor of her old-maid life. She is only the guest of the Robertsons, but it is eventually her ingenuity that unravels the tragedy which envelopes the household.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Religious Conditions in the South

To the Editor of AMERICA:

May I express my appreciation of The Pilgrim's comments upon religious conditions in the Southern States? A long residence in Virginia some years back proved to me the truth of the attitude assumed by the *Southwest Courier*, and endorsed by The Pilgrim. Of course there is deep ignorance of our holy Faith in the South, and ignorance breeds bigotry. But there are millions of honest, generous souls, who see in Christ their Redeemer, and try to follow His Gospel, so imperfectly and often erroneously preached to them.

Let the Catholics of our great Northern cities never regard the South as a "hostile" region. There is ignorance, there is bigotry, but at least in many sections there is a sounder family life and a truer desire for religion than among more "enlightened" regions.

Southern Protestantism is losing its grip on the rising generations, according to some acute observers. Which road shall the myriad of gentle souls take who thirst for truth? It depends upon our efforts and our prayers. If the Southern people knew the Faith, were taught its beauty, could be told of its glorious martyrs and confessors, I believe a rich harvest of souls would be the result. The "old South" has been largely ruined by the advance of "progress," but there is much of the spirit left which produced the noble soul of Robert E. Lee.

Osterley, Middlesex.

LAURENCE K. PATTERSON, S.J.

Eugene O'Neill

To the Editor of AMERICA:

A recent letter took issue with AMERICA's dramatic critic because of her "lack of sympathy with Eugene O'Neill's viewpoint in the theme and character of his plays." Now anyone moderately acquainted with O'Neill's output knows perfectly well that in content and expression his work is unspeakably abhorrent to the fundamental principles upon which Catholic ideals rest. A person who thinks otherwise should correct his (or her) judgment, not by norms of sheer literary criticism, but by correct ethical and moral standards.

"I have read and studied enough of his works to be convinced of his sincerity," B. B. adds, "And this alone calls for a sympathetic attitude of mind." Indeed! B. B. does not say what sort of "sincerity" is meant, whether it be poetical sincerity or sincerity of character. But the context would seem to indicate that he (or she) is speaking of sincerity of character in the sense of being really in earnest, really meaning what one says. Now is it really true of sincerity of *that* sort, that it necessarily calls for a "sympathetic attitude of mind?" Then why feel unsympathetic towards a man who defames your character, if he really means what he says? Why feel unsympathetic towards a man who places a gun at your head and demands your money or your life, if he is really in earnest about it? Is it possible that B. B. would add, quite *tolerantly*: "Why feel unsympathetic towards a playwright whose plays endanger your purity of soul by tending to lower your ideals, contaminate your intellect and defile your imagination, provided he is really in earnest about it?"

"Nothing prevents the critic from trying to look at life in O'Neill's mirror of it," says B. B. No! Nothing,—unless it be a fear of sin! But the sad part of it is, many persons are not deterred by this from looking at life in O'Neill's mirror of it, and many of them conclude that what they see in the mirror, is *life* and not O'Neill's perverted idea of life. When we look into a concave or a convex mirror and see our elongated or flattened

selves, no sensible person is deceived into thinking that he really looks like *that*! And anyone with a healthy and right view of life, looking at the distorted thing reflected in O'Neill's mirror, knows perfectly well that *that* is not life as it really is. It is only what O'Neill *thinks* life is.

It may be true that "O'Neill makes war on sham, hypocrisy and insincerity," but there are other sins besides these. "Thou shalt not take the name of the Lord thy God in vain," "Thou shalt not kill," "Thou shalt not commit adultery," are commandments that O'Neill in his alleged dramatic warfare upon insincerity, would do well to respect.

But prescinding from the moral aspect of O'Neill's plays and considering them from an artistic standpoint only, there is little to be said for them. Horror, which some of O'Neill's plays arouse, as B. B. admits, is not a legitimate artistic emotion. It is too intense. Moreover, pity in O'Neill's plays is usually intensified into a morbid dejection of soul, and fear becomes despair. The result may be realism of some sort or other, but it is not art. It is too intense. It is the painful, "unpurged" fear and pity that has been rejected by every sane critic from Aristotle down. It is true that in nearly every modern audience there are abnormal and subnormal individuals who require the pathological "cases" and sex-crazed creatures that strut the stage in O'Neill's plays to stimulate their sluggish imaginations, and to arouse their jaded emotions. But such individuals are not the type of person to whom *art* appeals. The playwright who satisfies their morbid cravings of soul may be a pathologist, but he is not an artist.

Lenox, Mass.

TERENCE L. CONNOLLY, S.J.

"Three More Months in Mexico"

To the Editor of AMERICA:

I have just finished reading Mr. Bailey's first article dealing with the Mexican atrocities and I'm going out to get a breath of fresh air. What a story of diabolical cruelty and sacrilegious murder! But why publish the harrowing account? It puzzles me greatly why you and your fine associates and a few other valiant souls devoted to the cause of Christ should persist in your campaign when there seems to be no result. You acknowledge that there is a conspiracy of silence on the part of the country's press and all agree that "Mexico is loaded with dynamite," as if this were a reason for withholding from the American public a recital of the rapines, rapes, murders and unspeakable atrocities that have occurred in Mexico during the past three years.

It is puzzling, to say the least. In far-off Rumania a comparatively few Jews are murdered for political reasons and our State Department is immediately concerned. The public prints tell us of the distressing conditions in China and American indignation reaches the fever point. An inconsequential incident of a supposed insult offered to the flag in the streets of Paris by a few overstimulated citizens on holiday and again the State Department asks for and receives a full explanation. And so on to the end of the chapter. But Catholic Bishops are hunted like wild animals; priests are slaughtered to make holiday for a ruthless band of assassins masquerading as officials of government; consecrated women, whose sole offense is that they love God and would minister to the distressed of mind and body, are publicly outraged; airplanes are released to "hunt down Catholics," and we complacently state that this is a matter for the Mexican Government to settle. And it does settle and will continue to settle the question after its approved methods and with the connivance of this "land of the free and the home of the brave."

What can AMERICA do to remedy conditions? Nothing. You have been fighting valorously, sanely and with great sacrifice, to make the American public aware of the dreadful conditions in Mexico, but I fear, all in vain. My almost daily prayer is that you will not grow tired of the losing game, as others have done before you. When the Catholic Women made their protest to Mr. Coolidge, and the Catholic Men, following their fine example, addressed a memorial to the same Chief Executive, it

was hoped that some result would follow. Matters became, if anything, worse, and it was asked: "Do you want war?" No one wants war, least of all the poor, distracted Mexicans, who would unite to a man in case of intervention by us. But may we not expect the same consideration to be extended to the hapless victims of the Calles group as is being given to the question of oil?

Has there been any determined effort made by Bishops, priests and people of this great country to inform the American press that it cannot continue its "conspiracy of silence" and go unwhipped of justice? If there has, I have not seen the evidence, and though I'm not from Missouri, I want to be shown. Yes, there was a Pastoral Letter issued, splendid in its concept, fearless in its tone yet restrained in its appeal, but what has been done since?

I don't want war, but may I not reasonably expect that a dignified protest be made in season and out of it, too, if necessary to acquaint our fair-minded people of the slaughter of the innocents in Mexico. You have supported the Vicar of Christ in his heartrending appeals to the conscience of the world. May you continue to have the courage, zeal and perseverance to work on to the end and win the success for the noble cause you have so generously espoused.

New York.

J. S. D.

Answering Attacks on the Church

To the Editor of AMERICA:

I was glad indeed to read Father John A. Ryan's communication in the issue of AMERICA for March 24, because I found in it the statement, "No criticism of Catholic doctrine, no matter how silly and outrageous, ought to go unanswered in any publication having a large number of readers."

After an experience of about forty years dealing more or less directly all the time with non-Catholics and with non-Catholic publications, permit me to endorse this statement most heartily. I would, however, omit the limitation, "having a large number of readers." How long will it be before we learn from our opponents? You cannot find a line in even an obscure paper attacking some current "ism" that goes unanswered.

Every now and then we are told that there is going to be an organization perfected to take care of this matter, but after hearing such stories for many years, I have long ceased to believe in them. It would not be such a difficult matter. Every diocese could have a priest or layman appointed, or even a group, to whom all attacks on the Church might be sent, and whose business it would be to see that an answer would be forwarded to the paper that contained the attack.

I have written to publishers and authors of books, publishers of encyclopedias, and editors of journals and daily papers, great and small, and in every case, with but one exception, I have obtained fairly satisfactory results. Sometimes the letters were so courteous and apologetic that they tacitly rebuked one's impatience. Sometimes, from a few professors, they were weak and evasive.

One more remark: Newman's "Present Position of Catholics in England" should be made almost a textbook in colleges, universities and seminaries. It is hard for us to enter into the minds of outsiders. We cannot make sufficient allowance for the lies and misrepresentations of which they have been the victims. There is no use in getting angry with them. The only justification for it would be their failure to use their own eyes and judge from their own observations and not from what they have heard or read; but then again, so few think to judge for themselves, that in this matter they may likewise be excused.

We must also remember that even though a lie be contradicted, a false statement corrected, or a slander cleared up, there will remain in the minds of the hearers, as Newman points out, a stain that only time—if even time—can wipe out. If AMERICA, with its great influence, would take this subject up and hammer at it for a few months, something might be accomplished.

Canton, O.

E. P. GRAHAM.